

A VEDIC READER FOR STUDENTS

BY
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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

This Reader is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the eldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 84), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 185). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the Reader aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pada or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pada text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pada text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brahmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1800 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1–50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The ninth book was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgāṭṛ or chanting priest, and added after Books i–viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1–60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61–114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatri, while the second consists mainly of groups in other metres; thus 68-84 form a Jagati and 87-97 a Tristubh group.

The tenth book was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. ā is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Trīṣṭubh (4×11 syllables), the Gāyatri (8×8), and the Jagati (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the *śloka*) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally *Gāyatri*, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitṛ.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedanta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitr, Puṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napat, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivi, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudri (Sutlej), sister streams of the Panjab, in another (iii. 83). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *ṭr* or *tar*), such as Dhāṭr 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhāṭr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhāṭr, the 'Disposer', Dhartṛ, the 'Supporter', Trāṭr, the

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primeval twins Yama and Yami. The name of the solar deity Savitṛ, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitṛ and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81, 82) are addressed. Hiranyakarpha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kásmai deváya haviṣā vidhema? 'to what god should we pay worship with oblation?' This led to the word ká, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83, 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddha, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunuti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from 'the bonds of physical suffering and moral guilt'. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goldesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvati, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vac, 'Speech' (x. 71. 125). With one hymn each are addressed Pr̥thivi, 'Earth' (v. 84), Ratri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayī, Indrāṇī, Varuṇāṇī, spouses of Agni, Indra, and Varuna respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuna, though the names most frequently found as dual compounds are those of Dyāva-pr̥thivi, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martanda, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuna, Dakṣa, Aṅśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devas (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhūs, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhūs further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sita, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175) : spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified : armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 184). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Danava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭr*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svārbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Pani*s ('niggards'), primarily foes of Indra, who, with the aid of the dog *Sarama*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is *Rakṣas*. They are nearly always mentioned in connexion with some god who destroys them. The much less common term *Yātu* or *Yatudhāna* (primarily ‘sorcerer’) alternates with *Rakṣas*, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the *Pisācas*, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśi, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kalidasa’s drama *Vikramorvāsi*. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 3.4) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (*sat*) from the non-existent (*a-sat*), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 8 to 5 stanzas attached to over thirty others, which are called *Danastutis*, or ‘praises of gifts’. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāna*), and the lute (*vīnā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language ; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature ? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 b. c.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyaṇa (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brahmanas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurṇavābha, interprets nāsatyau,

an epithet of the Aśvins, as 'true, not false', another Āgrāyana, as 'leaders of truth' (*satyasya pranetārau*), while Yāska himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sayana who lived nearly 2,000 years later. Sayana's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sayana does not follow the tradition. Again, Sayana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sayana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *sitipādō* read *sitipādō*.

P. 28, line 1, read अर्यपासि.

P. 31, line 29, and p. 46, l. 29, for *yō* read *yō*.

P. 48, head-line, for i. 12, 4 read ii. 12, 4.

P. 51, line 81, for *yō* read *yō*.

P. 60, line 18, for *no* read *nō*.

P. 69, line 2, for *tām* read *tām*.

Pp. 68, 70, 71, 75, head-lines, for APAM read APAM.

P. 118, head-line, for APAS read ĀPAS.

P. 126, line 12, for *vīvācakṣas* read *vīvācakṣaṇa*.

P. 128, line 8, for *nū* read *nū*.

P. 139, line 14, for *vibhīdako* read *vibhīdakō*.

P. 142, last line, and p. 143, line 11, for *anyō* read *anyō*.

P. 144, head-line, for MANDŪKAS read MANDŪKAS.

P. 179, line 26, for *tē* read *tē*.

P. 184, line 17, for *tē* read *tē*.

P. 224, head-line and line 1, for *abhitī* read *abhitī*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals : he resembles a bull that bellows, and has horns which he sharpens ; when born he is often called a calf ; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird ; he is the eagle of the sky ; as dwelling in the waters he is like a goose ; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage ; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice ; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon : he shines like the sun ; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shives even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament ; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasra sunúh*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dútā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*r̥tvīj*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātā-vedas he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havyaváhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag to drive* (Lat. *ago*, Gk. *ἄγω*, Skt. *éjámi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (˘ - ˘ ˘). The first two verses are in the Samhitā treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अभिमीठे पुरोहितं
यज्ञस्तदेवमृतिर्जम्।
होतारं रत्नधातमम्॥

1 Agním īle puróhitam,
yajñisya devám ṛtvijam,
hotaram ratnadhátamam.

अभिमि॒ठे । ई॒के॑ । पुरो॒हितम् ।
यज्ञस्ता॑ देवमृति॒र्जम् ।
होता॒रम् । रुत्न॒धातमम् ॥

I magnify Agni the domestic priest, the divine ministrant of the sacrifice, the invoker, best bestower of treasure.

On the marking of the accent in the RV. see p. 448, 2. The verb ई (1. s. pr. Ā. of इः : १ for इः between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). पुरोहितम् has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). यज्ञास्या is to be taken with र्त्विजम् (not with पुरोहितम् according to Śāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; यज्ञास्या हि स्थां र्त्विजां ये two (Indra-Agni) are *ministrants of the sacrifice*. The dependent Svarita which the first syllable of र्त्विजम् would otherwise bear (like ई), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. र्त्व-िज though etymologically a compound (र्तु + िज = यज) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5 : अग्निर् देवाम् र्तुसो यजाति may Agni sacrifice to the gods according to the seasons. रत्ना-धातमा (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix तमा, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with धात; cp. on the other hand विरात्-वत् + तमा in 3 c and उत्राश्वास + तमा in 5 b. रत्ना never means jewel in the RV.

२ अग्निः पूर्वेभिर्चर्षभिर्द्वि-

र्द्वयोः नूतनैरुत ।

स देवाँ एह वचति ॥

२ Agnīḥ pūrvebhīr ṣibhir
īlio nūtanair utā,
sá devām̄ éhā vaksati.

अग्निः । पूर्वेभिः । चर्षभिः ।

र्द्वयः । नूतनैः । उत ।

सः । देवान् । आ । एह । वचति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

षिभिः : The declensional endings भ्याम्, भ्यिः, भ्यास्, सु are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence पूर्वेभिः (p. 77, note 9) is not analysed. ईयास् : to be read as ईयास् (p. 16, 2 d). नूतनाईस् : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Udātta; the dependent Svarita of the following syllable disappears before the Anudātta required to indicate the following Udātta of *vām* (Sandhi, see 89). This Anudātta and the Svarita of *vāksati* show that all the intervening unmarked syllables *vām* *éhá* have the Udātta. All the unaccented syllables following a Svarita (till the Anudātta preceding an Udātta) remain unmarked; hence the last two syllables of *vāksati* are unmarked; but in the Pāda text every syllable of a word which has no Udātta is marked with the Anudātta; thus *vāksati*. The latter word is the s. ao. sb. of *vah* *carry* for *vah-s-a-ti* (143, 2; 69 a). In *á ihá* *vāksati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyas* strictly speaking belongs in sense to *nútanais*, but is loosely construed with *púrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अभिना रुधिमश्वत्

पोषमेव द्विवेदिवे ।

यशसं वीरवत्तमम् ॥

अभिना । रुधिम् । अश्वत् ।

पोषम् । एव । द्विवेदिवे ।

यशसम् । वीरवत्तमम् ॥

४ Agnínā rayím aśnavat

póṣam evá divé-dive,
yaśásam vīravattamam.

*Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.*

aśnav-a-t: sb. pr. of *amē attain*, 3. s. ind. pr. *aśnóti* (cp. p. 184) the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayím*, *póṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśāsam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yáś-as fame* (88, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhátama* in 1 c). In these two adjectives we again have co-ordination without the connecting pcl. ca. Their exact meaning is ‘causing fame’ and ‘produced by many heroic sons’, fame and brave fighters being constantly prayed for in the hymns.

४ अपे यं पश्यमध्यं

विश्वतः परिभूरसि ।

स इद्वेषु गच्छति ॥

अपे । यम् । पश्यम् । अध्यम् ।

विश्वतः । परिभूः । ससि ।

सः । इद् । द्वेषु । गच्छति ॥

4 Ágne, yám yajñíám adhvarám
viśvátaḥ paribhúr ási,
sá id devéṣu gachati.

*O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.*

yajñíám adhvarám: again co-ordination without ca; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the prn. adj. *viśva* usually shifts its accent to the second syllable before adv. suffixes and as first member of a cd. (p. 454, 10). *ási* is accented as the vb. of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the loc. of the goal reached (p. 325, 1 b); the acc., which might be used, would rather express the goal to which the motion is directed. *gachati*: as the vb. of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अभिहीता कविकर्तुः
सत्यचित्रश्चत्वमः ।
देवो देवेभिरागमत् ॥

६ Agnír hótā kavíkratuḥ
satyás citráśravastamah,
devó devébhīr á gamat.

अभिः । हीता । कविकर्तुः ।
सत्यः । चित्रश्चत्वः तमः ।
देवः । देवेभिः । आ । गमत् ॥

May Agni the invoker, of wise intelligence, the true, of most brilliant fame, the god come with the gods.

Both *kaví-kratus* and *citrá-śravas* have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on *tama* in 1 c and 8 c. *devébhīs*: the inst. often expresses a sociative sense without a prp. (like *saha* in Skt.): see 199 A 1. *devó devébhīḥ*: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. *gam-a-t*: root *ao.* sb. of *gam* (p. 171); on the accentuation of *ā gamat* see p. 468, 20 A a.

६ अद्वक्ष दाशुषे सम
अये मुद्रं करिष्यसि ।
तवेच्चत्सत्यमङ्गिरः ॥

६ yád ángá dásúṣe tuám,
Ágne, bhadram karisyási,
távét tát satyám, Ángirah.

अद्व । अङ्ग । दाशुषे । सम ।
अये । मुद्रम् । करिष्यसि ।
तवं । इत् । तत् । सत्यम् । अङ्गिरः ॥

Just what good thou, O Agni, will do for the worshipper, that (purpose) of thee (comes) true, O Ángiras.

ángá: on this pcl. see 180 (p. 213). *dásúṣe*: dat. of *dás-vá*, one of the few pf. pt. stems in the RV. formed without red. (140, 157 b), of which only *vid-váms* survives in Skt. *tvám*: he, nearly everywhere in the RV., to be read as *tuám* on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voo. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udātta being, as always, on the first syllable, p. 465, 18), while Āngiras is not (p. 466, 18 b). kariṣyāsi (ft. of kf do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. tāva it tāt: *that intention of thēe.*

७ उपा त्वापि द्विवेदिषे
दोषावस्तरधिया वयम् ।
नमो भर्त्तु एमसि ॥

7 úpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi;

उपा । त्वा । अपि । द्विवेऽद्विषे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भर्त्तुः । आ । इमसि ॥

To thee, O Agni, day by day, O illuminer of gloom, we come with thought bringing homage;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dóṣā-vastar: Śāyana explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of dóṣā is shifted (which is not otherwise the case in such cds., as sāyám-prātar *evening and morning*, from sāyám); the explanation as *O illuminer (from 1. vas shine) of darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapám vastá janitá súryasya *illuminer of nights, generator of the Sun.* dhiyá inst. of dhí *thought* (accent, p. 458, 1), used in the sense of *mental prayer.* námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhṛ *bear.* á-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राज्ञमध्यराणां
गोपामृतस्तु दीदिविम् ।
वर्धमानं से दमे ॥

राज्ञम् । अध्यराणाम् ।
गोपाम् । अ॒तस्तु । दीदिविम् ।
वर्धमानम् । से । दमे ॥

8 rájantam adhvaránām,
gopám ṛtásya didivim,
várdhamānam sué dáme.

(to thee) *ruling over sacrifices, the
shining guardian of order, growing in
thine own house.*

rájantam : this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvaránām* : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pám* : one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *ṛtá* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by *dharma*. *Agni* is specially the guardian of *ṛtá* in the ritual sense, because the sacrificial fire is regularly kindled every day ; *Varuṇa* (vii. 86) is specially the guardian of *ṛtá* in the moral sense. *várdhamānam* : *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své* : to be read as *sué* ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own, &c.* (cp. p. 112 c). *dáme* : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पि॒ते॒व सू॒नवे॑

अ॒र्पे॑ सू॒पाय॒नो॑ म॒वा॑ ।

सच॒क्षा॑ नः॑ स्व॒क्षयै॑ ॥

9 sá nah pitéva súnáve,
Ágne, súpāyanó bhava;
sácasvā nah suastáye.

सः॑ । नः॑ । पि॒ता॒इव॑ । सू॒नवे॑ ।

अ॒र्पे॑ । सू॒पाय॒नः॑ । म॒वा॑ ।

सच॒क्ष॑ । नः॑ । स्व॒क्षयै॑ ॥

*So, O Agni, be easy of access to us,
as a father to his son ; abide with us
for our well-being.*

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *nas* enc. dat. (109 a) parallel to *súnáve*. *pitá iva* : the enc. pcl. *iva* is regularly treated by the Pada text as the second member of a cd.; in the RV. *pitā* is usually coupled with *sūnū*, *mātā* with *putrā*. *súnáve* : this word as written in the Samhitā text appears with two *Udattas*, because the *Udatta* of the elided *ā*

is thrown back on the preceding syllable (p. 465, 8); but this á must be restored, as the metre shows, and súnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 28, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pádas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Páda were originally as independent of each other as the second and the third. On the accentuation of stúpáyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Pada text. su-astáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pada text because asti does not occur as an independent nominal stem.

SAVITR̄

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savit̄ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savit̄. This is the celebrated Sāvitri stanza which has been a morning prayer in India for more than three thousand years. Savit̄ is often distinguished from Sūrya (vii. 68), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devā god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Trisṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic ($- \cup - \backslash$); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic ($\backslash - \backslash -$ or $\backslash - \backslash - \backslash$), and the break between the caesura and the cadence is regularly $\cup - \cup -$ or $\cup \cup$. Thus the scheme of the whole normal verse is either $\backslash - \backslash -$, $\cup \cup - | - \cup - \backslash$ or $\backslash - \backslash - \backslash$, $\cup \cup | - \cup - \backslash$. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Trisṭubh verse extended by one syllable, which, however, gives the cadence an iambic character ($- \cup - \cup \backslash$). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ ह्याम्यमि प्रथमं सुक्षये ।	ह्यामि । अपिम् । प्रथमम् । सुक्षये ।
ह्यामि मित्रावरुणाविहावसे ।	ह्यामि । मित्रावरुणी । शुह । अवसे ।
ह्यामि रात्रि जगतो निवेशनीं ।	ह्यामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्यामि दुवं सवितारमूतये ॥	ह्यामि । दुवम् । सवितारम् । ज्ञातये ॥

1 *hváyāmi Agním prathamám suastáye;* *I call on Agni first for welfare;*
hváyāmi Mitrávárupavihávase; *I call on Mitra-Varuna here for aid;* *I call on Night that brings the*

hváyāmi Rátríṁ jágato nivé- *world to rest; I call on god Savitṛ
anim;*
for help.

hváyāmi devám Savitáram útā-
ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamám is in apposition to Agním. su-astáye: this, ávase, and útāye are final datives (p. 814, B 2); the last two words are derived from the same root, av *help*. svasti (cp. note on i. 1, 9 c) evidently means *well-being*; by Sayaṇa, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrá-várūṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihávase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 820, B 1 b), dependent on nivéśaním = that causes the world to 'turn in' (cp. x. 127, 4. 5): the cs. nivéśáyan is applied to Savitṛ in the next stanza.

२ आ हृष्णेन रजसा वर्तमानो
निवेश्यत्प्रमृतं मर्त्ये च ।
हिरुरुषयेन सविता रथेना
द्रुवो याति भुवनानि पश्चेन ॥

2 à kṛṣṇéna rájasā vártaṁāno,
niveśáyann amftam mártiam
ca,
hiranyáyena Savitá ráthena,
á devó yāti bhúvanāni páśyan.

आ । हृष्णेन । रजसा । वर्तमानः ।
निवेश्यत्प्रमृतं । मर्त्येन ।
हिरुरुषयेन । सविता । रथेन ।
आ । द्रुवः । याति । भुवनानि । पश्चेन ॥

Rolling hither through the dark space, laying to rest the immortal and the mortal, on his golden car god Savitṛ comes seeing (all) creatures.

á vártaṁānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in nivéśáyan, it is usually compounded, ibid. kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amftam mártiam ca a. m. used collectively = *gods and men*. ráthená must of course be read ráthena|á; see note on Ágne, i 1, 9 b. á devó yāti: cp. note

on ā ihā vakṣati, i. 1, 2 c. In this and the two following stanzas Savitṛ is connected with evening.

३ याति द्रेषः प्रवता यात्युदता याति। द्रेषः। प्रवता। याति। उत्तरवता।
याति शुभाभ्यां यज्ञतो हरिभ्याम्। याति। शुभाभ्याम्। यज्ञतः। हरिभ्याम्।
आ द्रेषो याति सविता परावतो आ। द्रेषः। याति। सविता। परावतः।
४ पु विश्वा दुर्तिता बाधमानः॥ अपे विश्वा। दुर्तिता। बाधमानः॥

३ yāti devāḥ pravatā, yāti ud-
vátā; yāti śubhrābhyām yajatō hárī-
bhyām. á devó yāti Savitá parāvato,
ápa viśvā duritá bádhamānash.

*The god goes by a downward, he
goes by an upward path; adorable
he goes with his two bright steeds.
God Savitṛ comes from the distance,
driving away all hardships.*

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vát-ā and ud-vát-ā : local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hárībhyām: inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hárībhyām in the Pada text see note on púrvebhis in i. 1, 28. parāvató & pa: see note on Ágne in i. 1, 9. parāvatas: abl. with verb of motion (201 A 1). ápa bádhamānas: cp. note on á in 2 c. viśvā duritā : this form of the n. pl. is commoner in the RV. than that in āni ; p. 78, f. n. 14.

४ अभीवृतं काशनिविश्वरूपं अभिवृतम्। काशनेः। विश्वरूपम्।
हिरण्यशम्यं यज्ञतो बृहत्ताम्। हिरण्यशम्यम्। यज्ञतः। बृहत्ताम्।
आकाशद्वयं सविता चित्तमानुः आ। आकाशत्। रथम्। सविता। चित्त
कृष्णा रवांसि तविष्टि दधानः॥ चित्तमानुः।
कृष्णा। रवांसि। तविष्टम्। दधानः॥

4 abhīvṛtam kṣānair, viśvārū-
pam,
hiranyaśamyam, yajatō bṛhā-
tam,
āsthād rātham Savitā citrā-
bhānuḥ,
kṛṣṇā rájāmāi, tāviśīm dādhā-
naḥ.

*His car adorned with pearls,
omniform, with golden pins, lofty,
the adorable Savitṛ brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṣānais : stars are probably meant, as is indicated by x. 68, 11 : ‘the Fathers adorned the sky with stars, like a dark horse with pearls’. viśvā-rūpam : on the accent cp. note on i. 1, 4 b. -śamyam : inflected like rathī, p. 87 ; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse’s neck. āsthāt : root ao. of sthā. kṛṣṇā rájāmāi : = darkness. dādhānas (pr. pt.; the pf. would be dādhānás) governs both rájāmāi and tāviśīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

5 vi जनांच्छावाः शितिपादौ वि । जनान् । श्वावाः । शितिपादौ ।
जनान् ।
रथं हिरण्यप्राचुरं वहनः । रथम् । हिरण्यप्राचुरम् । वहनः ।
शशुदिशः सवितुर्देवसो-
पस्ये विश्वा मुवनाणि तस्युः । उपस्ये । विश्वा । मुवनाणि । तस्युः ।

5 vi jānāñ chyāvāḥ śitipādo His dusky steeds, white-footed,
akhyan,
rātham hiranya-prācigam vāh- drawing his car with golden pole,
antaḥ. have surveyed the peoples. For
śāsvad viśāḥ Savitūr dāivasya ever the settlers and all creatures
upāsthe viśvā bhūvanāni ta- have rested in the lap of divine
sthuh. Savitṛ.

vi : separated from vb. ; see note on á vakṣati, i. 1, 2 c. jánāñi chyāvāḥ : for jánāñi śyāvāḥ (40, 1). éiti-pádas : on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyān remains after o (cp. note on i. 1, 9 b). akhyān : a. ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and páṣyan in 2 d; the ao. expresses a single action that has just taken place (p. 845 C); the pf. tasthur expresses an action that has constantly (éásvat) taken place in the past down to the present (113 A a). In -praügam (analysed by the Pada text of x. 130, 8 as pra-uga), doubtless = pra-yugam (as explained in a Pratiśakhyā), there is a remarkable hiatus caused by the dropping of y. viśvā bhúvanāni. here the old and the new form of the n. pl. are used side by side, as very often. On the Sandhi of dáivyasyopásthe cp. note on Ágne, i. 1, 9 b. dáivya *divine* is a variation of the usual devá accompanying the name of Savitṛ. upásthē : the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थां
एका यमस्य मुवने विराषाद् ।
आयिम् न रथ्ममृताधि तस्युर्
इह ब्रवीतु य च तस्मिकेतत् ॥

तिस्रः । द्यावः । सवितुः । द्वौ । उपस्थां ।
एका । यमस्य । मुवने । विराषाद् ।
आयिम् । न । रथ्मम् । अमृताधि ।
तस्युः ।
इह । ब्रवीतु । यः । कं इति । तत् । चिकिंतत् ॥

६ tisrō dyávah ; Savitúr dvé upá-
sthām,
ékā Yamásya bhúvane virásat̄.
āyim ná ráthyam amftádhī
tasthur :
ihá bravītu yá u tāc ciketat.

(There are) three heavens : two
(are) the laps of Savitṛ, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car : let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitṛ occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitṛs). The third Pāda means : on Savitṛ, in these two (lower) worlds, the gods rest. dyávas : N. pl. of dyó, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. dvā : for dváu before u (22); after tisrō dyávah the f. form dvé should strictly be used (like ékā in b), but it is attracted in gender by the following upásthā (cp. 194, 3). upásthāṁ : the dual ending ā (which in the RV. is more than seven times as common as au), appears before consonants, in pausā at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on Agne, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. virā-sāt : N. s. of virā-sáh (81 b), in which there is cerebralization of s by assimilation to the final cerebral t (for -sāt); in the first member the quantity of the vowels (for vīra) is interchanged for metrical convenience; the Pāda text does not analyse the cd. because the form virā does not occur as an independent word (cp. note on ḗtvīj, i. 1, 1 b). amftā : n. pl. = the gods. āním ná : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. ádhi tasthur : the pf. of sthā here takes the acc. by being compounded with ádhi; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. bravitu : 3. s. ipv. of brū speak (p. 143, 3 c). The pcl. u is always written in the Pāda text as a long vowel and nasalized : üm̄ iti. ciketat : pf. sb. of cit observe.

७ वि सुप्तोऽन्तरिक्षाख्यद्
गभीरवेपा असुरः सुनीथः ।
क्षित्रुदानीं सूर्यः कश्चिकेत
कृतमां यां रुद्रिस्त्रस्ता ततान ॥

वि । सुप्तः । अन्तरिक्षाणि । अख्यत् ।
गभीरवेपाः । असुरः । सुनीथः ।
क्षित्रुदानीम् । सूर्यः । कः । चिकेत ।
कृतमाम् । याम् । रुद्रिस्त्रः । अस्त् । या ।
ततान ॥

7 ví suparṇó antárikṣāṇi akhyad,
gabhirávepā ásurah sunítháḥ.
kvēdánim sūriah? kás ciketa?
katamám dyám rāśmīr asyā
tatāna?

The bird has surveyed the atmospheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?

7-9 deal with Savitṛ as guiding the sun.

ví... akhyat: cp. 5 a and 8 a. suparṇás: Savitṛ is here called a bird, as the sun-god Surya (vii. 63) often is. On the accent of this Bv. and of su-níthás see p. 455, c a. antárikṣāṇi: equivalent to kr̥ṣnā rájāṁsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuna, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-níthás: *guiding well* here means that the sun illumines the paths with his light. kvēdánim: when an independent Svarita is in the Samhita text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idāním: *now = at night*. ciketa: pf. of cit observe (189, 4). dyám: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā: = asya ā. tatāna: pf. of tan stretch (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अहो वस्तुकुमः पृष्ठिकास
भी धन्वं घोर्णा सुप्ति सिन्धून् ।
हिरुकाशः सविता देव आग्रह
हथूद्वारा दामुषे वार्याणि ॥

अहो । वि । वस्तुत । कुमः । पृष्ठिकाः ।
भी । धन्वं । घोर्णा । सुप्ति । सिन्धून् ।
हिरुकाशः । सविता । देवः । आ ।
हथूद्वारा । रत्नाः । हामुषे । वार्याणि ॥

८ अष्टावि अख्यत ककुभाह पृथि-
व्यास,
त्रिं धन्वा, योजना, सप्ता सि-
धुन्.
हिरण्याक्षः सविता देवा एगाद,
दाधद रात्रा दासुषे वारिणी.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitṛ has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitṛ surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. अष्टावि: 106 b. पृथिव्यासः: on the accentuation see p. 458, 2. त्रिं: n. pl. (105, 3) to be read disyllabically. धन्वा: acc. pl. of धन्वन् n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (—ु— for ुु—) is rare in the RV. (p. 440, 4 B). योजना: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. हिरण्याक्षः: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ए-एगादः: root ao. of गा गो. दाधदः: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हि रस्तपाणिः सविता विचर्षणिर् हि रस्तपाणिः । सविता । विचर्षणिः ।
उभे यावापृथिवी अन्तरीयते । उभे इति । यावापृथिवी इति । अन्तः ।
अपामीवां बाधते वेति सूर्यम् ईयते ।
अभि कृष्णेन रजसा वामृणोति ॥ अपे । अमीवाम् । बाधते । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । वाम् । कृणोति ॥

९ hiranyapāṇih Savitā vīcaraṇiḥ ubhé dyāvāpṛthivī antár īyate. apāmīvām bādhate; vētisūriam; abhi kṛṣṇēna rājasā dyām ḥnoti. Golden-handed Savitṛ, the active, goes between both heaven and earth. He drives away disease; he guides the sun; through the dark space he penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of Devata-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragṛhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com.

bined with I go governs the acc. ; cp. the two laps of Savitṛ in 6 a. ápa bádhate : he drives away disease, cp. 8 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. vēti : accented' because it begins a new sentence ; Savitṛ guides the sun : cp. 7 c. kṛṣṇéna rájasa : cp. 2 a and 4 d. abhī . . . dyám ḗnoti : cp. 7 d. The metre of d is irregular : it is a Trisṭubh of twelve syllables, the first two syllables (abhī) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

90 हि॒रंज्ञा॒हस्तो॑ अ॒सुरः॑ सु॒गी॒यः॑	हि॒रंज्ञा॒हस्तः॑ । अ॒सुरः॑ । सु॒गी॒यः॑ ।
सु॒मृ॒क्ली॒कः॑ स्वर्वां॑ या॒त्वा॒र्वाङ्॑ ।	सु॒मृ॒क्ली॒कः॑ । स्वर्वां॑ । या॒त्वा॒र्वाङ्॑ ।
अ॒पसेध्न॒चसो॑ या॒तुधा॒नान्॑	अ॒पसेध्न॒ । रु॒चसः॑ । या॒तुधा॒नान्॑ ।
अ॒खदिवः॑ प्रतिदोषं॑ गृ॒णान्॑ ॥	अ॒खदिवः॑ । देवः॑ । प्रतिदोषम्॑ । गृ॒णान्॑ ॥

10 hírañyahasto ásurah sunítháḥ, sumṝlikáḥ suávāṁ yātu arvān. apasédhan rakṣáso yātudhánān, ásthād deváḥ pratidosám gr̄nā- náḥ.	Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither. Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.
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ásuras : cp. 7 b. svávān : the analysis of the Pada text, svávān = possessed of property, is followed by Sayana who renders it by dhanavān wealthy ; this would mean that Savitṛ bestows wealth (cp. dādhad rátnā in 8 d, and vi. 71, 4 ā dāśūṣe suvati bhūri vāmām he, Savitṛ, brings much wealth to the worshipper). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of su-ávas giving good help occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 88, 2 a). I follow the Pada text as the meaning is sufficiently good. Final ān, which regularly becomes āñ before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m. in as (83, 2 a) ; the n. form is rākṣámsi. yātudhánān is added, as is often the case, without

a connecting ca: cp. note on rayim, in i. 1, 8 a; note that the Sandhi of ān before vowels (89) does not apply at the end of an internal Pāda. If Savitṛ in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u syā devāḥ Savitā dámunā híraṇyapāniḥ pratidoṣam ásthāt that god Savitṛ, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. gṛñānás: pr. pt. Ā., with ps. sense, of 1. gṛ sing, greet.

११ ये ते पन्थाः सवितः पूर्वासीं
सुरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो च च पथिभिः सुगमी
रक्षा च नो अधि च ब्रूहि देव ॥ रच । च । नः । अधि । च । ब्रूहि । देव ॥

ये । ते । पन्थाः । सवितरिति । पूर्वासीः ।
सुरेणवः । सुकृताः । अन्तरिक्षे ।
तेभिः । नः । च । पथिभिः सुगमीः ।
रक्षा । च । नो । अधि । च । ब्रूहि । देव ॥

11 yé te pánthāḥ, Savitāḥ, pūrviāśo, *Thine ancient paths, O Savitṛ,*
arenávah súkṛtā antárikṣe, *the dustless, the well made, in the*
tébhīr nō adyā pathibhīḥ sugé- *air, (going) by those paths easy to*
bhī
rákṣā ca no, ádhi ca brūhi, *traverse protect us to-day, and speak*
deva. *for us, O god.*

te : the dat. and gen. of tvám, is always unaccented ; while té, N. pl. m. and N. A. du. f. n. of té, is always té. pánthāḥ : N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitāḥ : when final Visarjanlya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text ; here Savitar iti. reñávas : the initial a must be restored (see note on Ágne, i. 1, 9 b ; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtāś : Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former ; p. 456, 1 a. tébhīs : inst. of té, p. 106 : p. 457, 11 b. In e nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura ; hence in d ō, ádhi should be pronounced. sugébhī : see 47. The final a of rákṣā is lengthened because the

second syllable of the Pada favours a long vowel. *ādhi . . . brūhi*: *be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 8 Savitṛ is besought to report to Surya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇa*, *śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 83) and of Pr̄śni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyut* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *r̄gti-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, *to shine*, thus meaning 'the shining ones'.

i. 85. Metro: Jagati; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र। ये। शुभन्ते। जनयः। न। सप्तयः।
थामन्तुदस्ते सूनवः सुदंससः।	थामन्। दुदस्ते। सूनवः। सुदंससः।
रोदसी हि महतशक्तिरे वृषे	रोदसी। हति। हि। महतः। शक्तिरे।
मदन्ति चीरा विदधेषु घृष्ययः॥	मदन्ति। चीराः। विदधेषु। घृष्ययः॥

1 prá yé śúmbhante, jánayo ná, * *The wondrous sons of Rudra,*
the racers, who on their course
yáman, Rudrásya súnávah su- *adorn themselves like women, the*
dámsasah, *Maruts have indeed made the two*

ródasi hí Marútaś cakriré vr- worlds to increase. The impetuous
dhé. heroes rejoice in rites of worship.
mádanti vīrá vidátheṣu ghfṣva-
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 8. pl. Ā. pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाशत ते । उचितासः । महिमानम् । आशुत ।
द्विवि शुद्रासो चधि चकिरे सदः । द्विवि । शुद्रासः । चधि । चकिरे । सदः
चर्चेष्टो अक्षं जनयन्ता इक्षियन् चर्चेष्टः । अक्षेष्ट । जनयन्ता । इक्षियन् ।
चधि त्रियो दधिरे पृञ्जिमातरः ॥ चधि । त्रियो । दधिरे । पृञ्जिमातरः ॥

२ tá uksitáso mahimánam ásata : They having waxed strong have
diví Rudrásoádhi cakrire sádaḥ. attained greatness : in heaven the
árcanto arkám, janáyanta indri- Rudras have made their abode.
yám,
ádhi éríyo dadhire Pŕśnímá- Singing their song and generating
tarah. the might of Indra, they whose
mother is Pŕśni have put on glory.

té : N. pl. m. of tá *that*, 110. uksitásas: pp. of 2. uks (= vaks) grow. ásata: 8. pl. Ā. root ao. of amś attain. Rudrásas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. diví ; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 8. pl. Ā. pf. of ádhi dhā, which is especially often used of putting on ornaments. éríyas: A. pl. of éri *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यस्तुमये अजिभिर् गोऽमातरः । यत् । शुभये । अजिभिः ।
तत्पुष्टं शुधा दधिरे विष्वकर्मतः । तत्पुष्टं । शुधा: । दधिरे । विष्वकर्मतः ।
वाधंते विश्वमभिमातिनमप् वाधंते । विश्वम् । अभिमातिनम् । चर्य ।
वर्णाविष्वामनु रीयते षुतम् । वर्णाविष्वामनु । रीयते । षुतम् ।

8 góṁātarō yác chubháyantē añjí-
bhīs,
tanúṣu śubhrā dadhire virúk-
mataḥ.
bādhante viśvam abhimātinam
ápā.
vártmāni eṣām ánu riyatē
ghṛtám.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

góṁātaras : as the sons of the cow Práni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear.* ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu riyatē : 8. pl. Ā. pr. of ri flow. ghṛtám : ghee = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भावने सुमंखास च्छिभिः वि । ये । भावने । सुमंखासः । च्छिभिः प्रचावयतो चच्छुता चिदोवसा । च्छिभिः ।
मनोजुवो यच्छतो रथेष्वा मनःऽच्छुतः । च्छित् । चीजसा ।
वृष्टवातासः पृष्ठतोरयुग्धम् ॥ मनःऽजुवः । यत् । मनःऽतः । रथेषु । चा
वृष्टवातासः । पृष्ठतीः । चयुग्धम् ॥

4 ví yé bhrájante súmakhāsa ṛṣṭi-
bhīḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
thesu ā
vīsavrātāsaḥ pīṣatir áyug-
dhuam;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

súmakhāsas : a Karmadhīr̥ya cd. according to its accent (cp. p 455 10 c a), but the exact meaning of makha is still somewhat uncertain. prācyāváyantas : pr. pt. of cs. of cyu move ; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jú, 100, II a (p. 88). rátheṣu ā: 176, 2. pṛśatīs: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj *yoke*.

५ प्र यद्यथैषु पृष्ठतीरचुरध्वं	प्र । यद् । रथैषु । पृष्ठतीः । चुरध्वम् ।
वाजे अद्रिं महतो रुहयत्तः ।	वाजे । अद्रिंम् । महतः । रुहयत्तः ।
उतादृषस्ति वि अन्ति धाराम्	उत । उदृषस्ति । वि । अन्ति । धाराः ।
चर्मेवोदभिर्बुद्निं भूमे ॥	चर्मेऽत । उदृभिः । वि । उद्निः । भूमे ॥

६ prá yád rátheṣu pṛśatīr áyug- dhvam,	when ye have yoked the spotted mares before your cars, speeding, O
vāje ádrim, Maruto, ramhá- yantah,	Maruts, the stone in the conflict, they discharge the streams of the
utáruṣasya ví śanti dhárás cármevodábhír ví undanti bhú- ma.	ruddy (steed) and moisten the earth like a skin with waters.

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 88, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (vājí áruṣah) is spoken of. ví śanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhúma: N. of bhúman n. earth (but bhúmán m. abundance).

६ आ वी चहनु सप्तयो रसुषदी	आ । वी । चहनु । सप्तयः । रुसुषदीः ।
रसुपत्तान् प्र विग्रात वाऽऽभिः ।	रुसुपत्तानः । प्र । विग्रात् । वाऽऽभिः ।
सीदता चुहिषुद चः सद्सूतं	सीदत । चा । चुहिः । चुद । चः । सदः ।
मादृषधं महतो मध्यो अन्तसः ॥	मादृषधम् । महतः । मध्यः । अन्तसः ॥

6 ए वो वाहन्तु सप्तयो रघु-
श्यादो;
रघुपात्वानाः प्रा जिगाता बहु-
भिः.
सिदाता बर्हिः उरु वाह सादा-
कृताम्.
माद्याध्वम्, Maruto, माध-
वो अंधसाहः.

*Let your swift-gliding racers
bring you hither. Swift-flying come
forward with your arms. Sit down
on the sacrificial grass: a wide
seat is made for you. Rejoice, O
Maruts, in the sweet juice.*

raghu-*syádas*: Sandhi, 67 b. *raghupátvānas*: as belonging to
this Pada to be taken with *prá* *jigāta* (*gā go*). *bāhūbhīs*: with
outstretched arms as they drive. *sídata* ाः 2. pl. ipv. pr. of *sad* *sit*
with prp. following (p. 468, 20). *sádas*: Sandhi, 43, 2 a. *kṛtām*:
as finite vb., 208. *mādýādhvam*: cs. of *mād* *rejoice*, with gen.,
202 A b. *mādhvas*: gen. n. of *mādhu*, p. 81, f. n. 12; the sweet
juice is Soma.

७ ते वर्धन् स्वतंवसो महित्वा
नाकं तस्युद्दृष्टि चक्रिरे सदः।
विष्णुर्यज्ञावद्विष्णुं मदुच्चुतं
वयो न सौदुमधि बुर्हिषि प्रिये॥

ते । वर्धन् । स्वतंवसः । महित्वा ।
आ । नाकम् । तस्युः । उद्दृष्टि । चक्रिरे । सदः ।
विष्णुः । यज्ञ । हृ । आवत् । वद्विष्णुम् ।
वयः । न । सौदुम् । अधि । बुर्हिषि ।
प्रिये ॥

7 ते 'vardhanta svátavaso mahi-
tvanāः:
ा नाकम् तस्थूरः; उरु चक्रिरे
सादाह.
Viṣṇur yád dhávad vṛṣanam
madacyútam,
व्यो ना सिदान्न आधि बर्हिषि
प्रिये.

*Self-strong they grew by their
greatness: they have mounted to the
firmament; they have made for them-
selves a wide seat. When Viṣṇu
helped the bull reeling with intox-
ication, they sat down upon their
beloved sacrificial grass like birds.*

ते 'vardhánta: Sandhi accent, p. 465 17, 3. *mahitvanā*: inst.
of *mahitvanā*, p. 77, f. n. 3 ा तस्थूरः: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyā, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 8. s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: ‘when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.’ vāyas: N. pl. of vī *bird*. sīdan: unaugmented ipf. of sad *sit*.

८ शूरा इवेद्युधयो न अगमयः	शूराः इव । इत । युधयः । न । अ-
अवस्थावो न पृतनासु येतिरे ।	गमयः ।
भयन्ते विश्वा सुवना मृष्ट्यो	अवस्थावः । न । पृतनासु । येतिरे ।
राजान् इव त्रिष्टुपौ नरः ॥	भयन्ते । विश्वा । सुवना । मृष्ट्यः ।
	राजानः इव । त्रिष्टुपौ नरः ॥

८ śūrā ivēd yúyudhayo ná jágma-
yah,
árvāsasyávo ná pítanāsu yetire.
bháyante vísvā bhúvanā Marúd-
bhio:
rájāna iva tvesásamdrśo nárah.

Like heroes, speeding like war-
riors, like fame-seeking (men) they
have arrayed themselves in battles.
All creatures fear the Maruts: the
men are like kings of terrible
aspect.

iva: note how this pcl. interchanges with ná in this stanza.
yetire: 3. pl. pf. Ā. of yat: 187, 2 a. bháyante: 3. pl. pr. Ā. of
bhī *fear*; the pr. stem according to the bhū class is much commoner
in the RV. than that according to the third class. Marúdbhyas:
201 A b. náras: the Maruts; N. pl. of nr̄ *man*, 101, 1.

९ लष्टा चद्गं सुक्षतं हिरस्यं यहस्तमृहि सपा चर्तव्यत ।	लष्टा । चद्गं । सुक्षतम् । हिर- स्यं । यहस्तम् ।
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थ॒त्ता इ॒द्धो नर्यपांसि क॑र्तवे
ह॒इ॒न्दूचं निरपामौञ्जदर्षुवम् ॥

सु॒हस्त॒मृष्टिम् । सु॒व्यपाः । अ॒वर्तयत् ।
ध॒त्ते । इ॒द्धः । न॒र्ते । अ॒पांसि । क॑र्तवे ।
अ॒हम् । व॒चम् । निः । स॒पाम् । ओ॒ञ्जुत् ।
प॒र्णुवम् ॥

9 Tvaṣṭā yád váḡram súkṛtam
hiranyáyam
saḥásrabhr̄stím suápā ávarta-
yat,
dhattá Ídro náriápāmsi kár-
tave:
áhan Vṛtrám, nír apám aubjad
arṇavám.

When the skilful Tvaṣṭṛ had turned the well-made, golden, thousand-edged bolt, Indra took it to perform manly deeds: he slew Vṛtra, and drove out the flood of waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭṛ fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: áhan śhim, ánv apás tatarda; Tvaṣṭā asmai váḡram svaryám tataksa-
he slew the serpent, he released the waters; Tvaṣṭṛ fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, *in order to perform* (kr), 211. náryá-pámsi is here and in viii. 96, 19 analysed by the Pada text as nári-apámsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryáṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of apámsi; the epithet náryápāsam, analysed by the Padapātha (viii. 98, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryápāmsi (to be read náriápāmsi) in the Samhitā text, and náryā|apámsi in the Pada text. nír aubjat: 3. s. ipf. of ubj force (cp. 28 c).

१० ऋ॒र्थे पु॒ग्नद्व॒प्तं त ओ॒ञ्जसा
दा॒हृष्ण चिद्विभिदुर्वि पर्वैतम् ।

ऋ॒र्थम् । पु॒ग्नद्व॒ । अ॒प्तम् । ते । ओ॒ञ्जसा ।
दा॒हृष्ण । चिद्वि॒ । विभिदुः । वि॒ ।
धम्नको वा॒दं म॒दतः सुदान्वो॒ पर्वैतम् ।

मदे सोमस्य रसानि चक्रिरे ॥ धमतः । वाणम् । महतः । सुहानवः ।
मदे । सोमस्य । रसानि । चक्रिरे ॥

10 ūrdhvám nunudre avatám tá
ójasā;

dādṛhānám cid bibhidur ví párvatam.

dhámanto vānám Marútah sudá-
navo

máde sómasya rápiāni cakrire.

They have pushed up the well with might; they have split even the firm mountain. Blowing their pipes the bountiful Maruts have performed glorious deeds in the intoxication of Soma.

ūrdhvám : *have pressed (the bottom) upward*, that is, *overturned, poured out*; avatám : the cloud ; = they have shed rain. dādṛhānám : pf. pt. Ā. of dṛh *make firm*, with long red. vowel (189, 9), shortened in the Pada text. bibhidur ví : p. 468, 20. párvatam : cloud mountain ; another way of saying the same thing. dhámantas : with reference to the sound made by the Maruts ; cp. árcantas, 2 c. máde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

११ जिह्वा नुगुद्रेऽवतं तया दिशा-
सिच्छन्तु गोतमाय तुष्णिं ।
आ गच्छतीमवसा चिच्चमानवः
कामं विप्रस्थ तर्पयन्त धामभिः ॥

जिह्वम् । नुगुद्रे । अवतम् । तया । दिशा ।
असिच्छन् । उत्सम् । गोतमाय । तुष्णिं चै ।
आ । गच्छन्ति । ईम् । अवसा । चिच्च
कामं । विप्रस्थ । तर्पयन्त । धामभिः ॥

11 jihmám nunudre avatám tayah
disá :

éśīcann útsam Gótamāya trá-
náje.

á gachantim évasā citrábhána-
vah :

ká�am víprasya tarpayanta
dhámabhiḥ.

They have pushed athwart the well in that direction : they poured out the spring for the thirsty Gotama. Of brilliant splendour they approach him with help ; may they satisfy the desire of the sage by their powers.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. tágā diéá : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. ím : him, Gotama, p. 220. víprasaya : of Gotama. tarpayanta : es. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मे शशमानाच् सन्ति ।
चिधातूनि दाशुषे यक्षताधि ।
चास्यभ्यं तानि मदतो वि यन्त
रुयिं की धन्त वृषणः सुवीरम् ॥

या । वः । शर्मे । शशमानाच् । सन्ति ।
चिधातूनि । दाशुषे । यक्षताधि ।
चास्यभ्यं । तानि । मदतो । वि । यन्त ।
रुयिं । की । धन्त । वृषणः । सुवीरम् ॥

12 yá vaḥ sárma śáśamānáya sánti,
tridhátūni dásúṣe yachatádhi.
asmábhyam táni, Maruto, ví
yanta.
rayim no dhatta, vṛṣanah, su-
víram.

*The shelters which you have for
the zealous man, extend them three-
fold to the worshipper. Extend
them to us, O Maruts. Bestow on
us wealth together with excellent
heroes, mighty ones.*

sárma : N. pl. n. (90, 2) śáśamānáya : pf. pt. Ā. of śam labour. tridhátūni : used appositionally (198). dásúṣe : dat. of dásváms, 157 b. yachata ádhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put (p. 144 B b). su-víram : that is, accompanied by warrior sons ; cp. virávattamam, i. 1, 3 c.

VÍSNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gáyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven ; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world : earth, air, and heaven. Viśnu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viśnu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viśnu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viśnu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viśnu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Māruts, Indra's companions, are drawn into alliance with Viśnu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viś be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नुं कं वीर्यांशि प्र वीचं यः पार्थिवानि विममे रजांसि । यो अस्त्वमायदुत्तरं सुधस्तं विचक्रमाणस्तेऽधोरुगायः ॥	विष्णोः । नु । कम् । वीर्यांशि । प्र । वीचम् । यः । पार्थिवानि । विममे । रजांसि । यः । अस्त्वमायदुत्तरम् । सुधस्तम् । विचक्रमाणः । उथा । उरुगायः ॥
--	--

1 Viśnor nū kam viryāni prá vo-
cam,
yāḥ párthivāni vimamé rájāmsi;
yó áskabhāyad úttaram sadhā-
stham,
vicakramānás trédhórugāyāḥ.

I will now proclaim the heroic powers of Viśnu, who has measured out the terrestrial regions ; who established the upper gathering-place, having, wide-paced, strode out triply.

kam : this pcl. as an encl. always follows nū, sū or hī (p. 225, 2).
viryāni : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Uddatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīrīāṇi*. *prá vocam* : inj. ao. of *vac*, 147, 8. *párvitvāni rájām̄si*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuna in v. 85, 5 : *māneneva tasthivāṁ antáríkṣe vi yó mamé pr̄thivīm sūryena who standing in the air has measured out the earth with the sun, as with a measure.* *āskabhāyat* : ipf. of *skabh prop*; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. *úttaram sadhástham* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakramānás* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ुु); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तदिष्णुः सवते वीर्यैण	प्र। तत्। विष्णुः। सवते। वीर्यैण।
मृगो च भीमः कुचुरो गिरिष्ठाः।	मृगः। च। भीमः। कुचुरः। गिरिष्ठाः।
यस्तोऽरुषु चिषु विक्रमणेष्व्	यस्त्। उरुषु। चिषु। विक्रमणेषु।
अधिष्ठियन्ति भुवनानि विश्वा ॥	अधिष्ठियन्ति। भुवनानि। विश्वा ॥

2 *prá tād Viśnuḥ stavate vīrīēṇa, mrgó ná bhimāḥ kucarō giri-*
sthāḥ, yásyorūṣu triṣu vikrámaṇeṣu adhikṣiyánti bhūvanāni viśvā.

By reason of his heroic power, like a dread beast that wanders at will, that haunts the mountains, Viśnu is praised aloud for that: he in whose three wide strides all beings dwell.

prá stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 800, 4) referring to the heroic powers of Viśnu attributed to him in the preceding stanza. *vīryēṇa* : cp. note on *vīryāṇi* in 1 a. *mrgás* : Skyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhimá* occurs as an attribute both of *simhá* *lion* and of *vṛṣabha* *bull* in the RV., *giriṣṭhā* is found three or four times applied to the latter and never to the former, and in the next stanza Viśnu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-carā*: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam* *karma* *blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámaneṣu*: note that the final vowel of the Pāda must be restored at the junction with the next Pāda. *adhi-kṣiyánti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwell*, but the *bhū* class (*kṣayati*) when it means *rule over*. With c and d cp. what is said of Savitṛ in i. 35, 5.

३ प्र विष्णवे शूषमेतु मर्च गिरिक्षिते उरुगायाय वृष्टे । य हृदं दीर्घं प्रथतं सुधस्थुम् एको विमुमे चिभिरित्युद्देभिः ॥	प्र । विष्णवे । शूषम । एतु । मर्च । गिरिक्षिते । उरुगायाय । वृष्टे ॥ यः । हृदम । दीर्घम । प्रथतम । सुध इस्थम । एकः । विमुमे । चिभिः । इत । पुद्देभिः ॥
--	--

3 prá Viśnave śūṣám etu mánma,
girikṣíta urugāyāya vṛṣṇe,
yá idám dīrghám práyatam sa-
dhástham
éko vimamé tribhir ít padé-
bhīḥ;

Let my inspiring hymn go forth
for Viśnu, the mountain-dwelling
wide-pacing bull, who alone with
but three steps has measured out
this long far-extended gathering-
place;

śūṣám: the ū must be slurred disyllabically (= ū). idám
 sadhástham: of course the earth as opposed to úttaram sadhástham
 in 1 c. ékas and tribhis are antithetical. íd emphasizes the latter

word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viśnu, in the latter to the wild beast to which Viśnu is compared: *girikṣit* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgo bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (*Yāska*, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (*Sayana*).

४ यस्तु चो पूर्णा मधुना पुदान् ।	यस्तु । चो । पूर्णा । मधुना । पुदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उं त्रिधातुं पृथिवीमूल बाम् ।	यः । उं इति । त्रिधातुं । पृथिवीम् ।
एको दाधारं सुवनानि विश्वा ॥	एकः । दाधारं । सुवनानि । विश्वा ॥

४ yásya trí pūrnā mádhunā pa-
dáni
áksiyamānā svadhayā mādanti;
yá u tridhátu pr̥thivím utá
dyám
éko dādhára bhúvanāni viśvā.

*Whose three steps filled with
mead, unfailing, rejoice in bliss;
and who in threefold wise alone
has supported earth and heaven,
and all beings.*

trí: n. pl. of trí (105, 3). padáni: the final vowel of the Pada must be restored; cp. 2 c. pūrnā: ep. p. 308 d. áksiyamānā: *never failing* in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative eds. are not analysed in the Pada text. svadhayā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhátu: this n. form is best taken adverbially = *tredhá* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. ékas: *alone* in antithesis to viśvā, cp. 8 d. dādhára: pf. of dhṛ, with long red. vowel (189, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियम् मि पाष्ठो च अस्तुं
नरो यच्च देवयवो मद्विति । तत् । अस्तु । प्रियम् । अमि । पाष्ठः ।
उद्ग्रहमस्य स हि वस्तुतिथा
विष्णीः पुदे परमे मध्य उत्तरः ॥ अस्त्राम् ।
नरः । यच्च । देवयवः । मद्विति ।
उद्ग्रहमस्य । सः । हि । वस्तुः । इत्था ।
विष्णीः । पुदे । परमे । मध्यः । उत्तरः ॥

५ tād asya priyám abhí pátho I would attain to that dear
asýām,
náro yátra devayávo máganti: domain of his, where men devoted
urukramásya sá hí bándhur to the gods rejoice : for that,
itthá, truly akin to the wide-strider, is a
Viśnoh padé paramé mádhva well of mead in the highest step
útsah. of Viśnu.

abhí asýām: op. root 2o. of amś reach. yátra: in the third step of Viśnu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). náras: that is, pious men who dwell in heaven; N. pl. of nf, 101, 1. sá: referring to páthas is attracted in gender to bándhus, 194, 8. itthá: p. 218. mádhvas (gen., p. 81, n. 12): cp. 4 a, where the three steps are filled with mead; but the third step is its special abode.

६ ता चां वास्तुलुभमसि गमथि ता । वाम् । वास्तुनि । उरमसि । गमथि ।
चच्च गावो भूरिशुक्ला च यासः । यच्च । गावः । भूरिशुक्लाः । च यासः ।
चच्चाहु तदुषग्नायस्य वृष्णाः
परमं पुद्मवं भाति भूरि ॥ चच्च । चाहु । तत् । उद्ग्रहग्नायस्य । वृष्णाः ।
परमं पुद्मवं भाति भूरि ॥ पुद्मम् । पुद्म । चच्च । भाति । भूरि ॥

६ tā vām vástuni uámasi gáma- We desire to go to those abodes
dhyai, of you two, where are the many-
yátra gávo bhúriśringā ayásah : horned nimble kine : there indeed
átráha tād urugáyasya vīśnōh that highest step of the wide-pacing
paramám padám áva bhāti bull shines brightly down-
bhúri.

vām : *of you two*, that is, of Indra and Viśnu. The former, being the only other god with whom Viśnu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viśnu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (índrā-Viśṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (184, 2 a). gáma-
adhyai : dat. inf., p. 193, 7. gávas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viśnu, the realm of light. Roth explains gávas as stars, but there is little to support this interpretation. bhúri-śringās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of aya (from i go) by Yaska, who explains it as ayanās *moving*, and by Sāyana as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. a. ayásam, the G. pl. ayásām, as well as the A. pl. ayásas, indicates that the stem is ayás ; while its use as an attribute of simhá *lion*, ásva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vīśnas : cp. 3 b.

DYÁVĀ-PRTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Pṛthiví in only one of three stanzas. The dual compound Dyávā-Pṛthiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasi *the two worlds* more than 100 times. They are parents, being often called pitára, mātara, jánitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagati.

१ ते हि वावापृथिवी विश्वशंसुव
चूतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे चूनरीयते
द्वेषो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । वावापृथिवी इति । विश्व-
शंसुवा ।
चूतावरी इत्युत्तरी । रजसः । धार-
यत्कवी इति धारयत्कवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
चून्तः । ईयत् ।
द्वेषः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyávā-Pr̥thiví viśvásam-
bhuvā,
ptāvarī, rájaso dhārayátkavī :
sujánmani dhiṣáṇe antár iyate
devó devī dhármaṇā Súriah
śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Surya moves according to fixed law.

The first two Padas form an independent sentence ; otherwise hi (p. 252) would accent iyate in c. Dyávā-Pr̥thiví : on the accent, and treatment in the Pada text, see note on i. 85, 1 b. viśvá-sam-bhuvā : dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with r (19 a and note 5). ptā-varī : note that, when the final vowel of a cd. is Pragr̥hya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ptā is treated as metrically lengthened. dhārayát-kavī : a governing

ed. (189 A 2 a); the gen. rájasas is dependent on -kavi, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivi. dhiśáne: the exact meaning of this word, here a designation of dyāvā-prthivi, is uncertain. antár iyate goes between with acc.; the same thing is said of Savitṛ in i. 35, 9 b. dhárman n. ordinance (dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

२ उरुव्यचसा महिनी असृष्टता	उरुव्यचसा । महिनी इति । असृष्टता ।
पिता माता च सुवनानि रक्षतः ।	पिता । माता । च । सुवनानि । रक्षतः ।
सुधृष्टमे वपुष्येऽ न रोदसी	सुधृष्टमे इति सुधृष्टमे । वपुष्येऽ इति ।
पिता यत्सीमिरूपेरबासयत् ॥	न । रोदसी इति । पिता । यत् । सीमि । रूपैः । अवासयत् ॥

२ uruvyácasā mahínī asaścátā,
pitá mātā ca, bhúvanāni rakṣ-
ataḥ.
sudhṛṣṭame vapuṣye ná ródasi,
pitá yát sīm abhí rūpáir ávāsa-
yat.

As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two most proud fair women are the two worlds, since the Father clothed them with beauty.

uru-vyácasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścát-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while á-saścánt (also an epithet of Dyāvā-prthivi) is a Karn.adhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapuṣyé: cp. note on vīryāni, i. 154, 1 a. pitá: the god here meant as the father of Dyāvā-prthivi may be Viśvakarman, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. sīm: see p. 249. abhí avāsayat: ipf. ca. of 2. vas wear.

३ च वद्धिः पुषः पित्रोः पुषिर्बाल सः । वद्धिः । पुषः । पित्रोः । पुषिर्बाल ।
पुणाति भीरो सुवनानि माथया । पुणाति । भीरः । सुवनानि । माथया ।

ऐग्नं च पुर्णिं वृष्मन् सुरेतसं ऐतुं । च । पूर्णिंग । वृष्मम् । सुरेतसम् ।
विश्वाहा॑ मुक्तं पद्यो॒ अस्तु दुष्टत ॥ विश्वाहा॑ । मुक्तम् । पद्यः॑ । अस्तु॑ । धुष्टत ॥

Sá vähniḥ putrāḥ pitṛōḥ pavi-
travān
punāti dhīro bhūvanāni mā-
yayā.
dhenūm ca pīṇim vṛṣabham
surētasam
viśvāhā śukram páyō asya duk-
ṣata.

That son of the two parents, the driver, the purifier, wisely purifies beings by his mysterious power. He has always milked from the speckled cow and from the bull abounding in seed his shining moisture.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called vähni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvakā *purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyana thinks the Sun is meant, and explains *purifies* by *illuminates*. dhenūm : the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabham : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rētasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. duksata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

गुच्छयं देवानामपसामपस्त्वमो चयम् । देवानाम् । अपसाम् । अपः॒त्वम् ।
यो च ब्राह्म रोद्दसी विश्वश्चमुवा॑ । यः । च ब्राह्म । रोद्दसी॒रति॑ । विश्व
वि यो मुमे रजसी मुक्तृयथा॑ इश्वंमुवा॑ ।

अरेभिः स्कम्भनेभिः समानूचे ॥ वि । यः । मुमे । रजसी इति । सुक्रतुदयथा ।
अरेभिः । स्कम्भनेभिः । सम् । आनुचे ॥

4 ayám devánām apásām apás-
tamo
yó jajána ródasí viśvásam-
bhuvā.
ví yó mamé rájasí sukratūyáyā
ajárebhiḥ skámbhanebhiḥ, sám
ānṛce.

He of the active gods is the most active who has created the two worlds that are beneficial to all. He who with insight has measured out the two spaces (and upheld them) with unaging supports, has been universally praised.

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apásām : partitive gen. (p. 321, b a). ví... mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasí : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc sing (139, 6), the Ā. being used in the ps. sense; Sāyaṇa explains it in an act. sense as pūjatavān *has honoured*, which he further interprets to mean sthāpitavān *has established!*

५ ते नो गृणाने महिनी महि अवः । ते इति । नः । गृणाने इति । महिनी
चूचं द्यावापृथिवी धासथो बृहत् । इति । महि । अवः ।
येनाभिः कृष्टोऽतनाम विश्वहा । चत्वम् । द्यावापृथिवी इति । धासथः ।
पुनाद्युमोर्जो अस्ये समिन्वतम् ॥ बृहत् ।
येन । अभिः । कृष्टोः । तुतनाम । विश्वहा ।
पुनाद्युम् । ओर्जः । अस्ये इति । सम् ।
इन्वतम् ॥

६ té no gṛṇānē, mahinī, máhi रा-
vaḥ,
kṣatrám, Dyavā-Pṛthivī, dhā-
satho bṛhát.

So being lauded, O great ones bestow on us, O Heaven and Earth, great fame and ample dominion. Bring for us praiseworthy strength

yénābhī kr̄ṣṭis tatánāma vié- by which we may always extend
 vāhā over the peoples.
 panāyiam ójō asmē sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). gr̄nānē: pr. pt. of 1. gr̄ sing, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is māh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatánāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśváhā in 3 d); on the accent cp. note on viśvatas in i. 1, 4 b. panāyya: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (- - -) is abnormal (p. 440, f. n. 6). asmē: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, ínv-a (133, 3 b).

INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭṛ, being made of iron (*śyásá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-báhi bearing the bolt in his arm* and *vajrīn wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*ankusá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*rathasthā*). Both his car and his steeds were fashioned by the Rbhūs, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭṛ, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuna (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Br̥haspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrā* and *śacivant mighty, śacípáti lord of might, śatkratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (*áhi*). Heaven and Earth tremble when the mighty combat takes place. With his belt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata, giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhar*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*púrbhíd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connection with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma: he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghávan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the ear of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Papis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvaṣṭr. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
देवो देवान्करुणा पर्यमूषत् ।
यस्य शुष्माद्वैदसी चर्भसेतां
गृन्णस्य मङ्गा स जनासु इद्धः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
देवः । देवान् । करुणा । परिकर्मूषत् ।
यस्य । शुष्मात् । रोदसी । चर्भसे-
ताम् ।
गृन्णस्य । मङ्गा । सः । जनासुः । इद्धः ॥

1 yo jātā evā prathamō mānasvān
devō devān kratunā paryabhū-
sat;
yāsyā śuṣmād rōdasī ábhyses-
tām
aśmānāya mahnā : sā, janāsa,
Índrah.

The chief wise god who as soon as born surpassed the gods in power; before whose vehemence the two worlds trembled by reason of the greatness of his valour: he, O men, is Indra.

evā : see p. 224, 2. mānas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been māno-vān it would have been analysed as mānahāvān. devō devān : cp. i. 1, 5 c. paryābhūsat : the exact meaning of the vb. pári bhūs is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sāyana explains it here as *encompassed with protection*; in the AV. as *ruled over*; in the TS. as *surpassed*. rōdasī : the Pragṛhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 8). ábhysesetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sā, janāsa, Índrah ends every stanza (except the last) of this hymn; similarly viśvas-mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामद्वृहृद्
यः पर्वतान्कुपितां चरन्णात् ।
यो चक्षतिष्ठ विमुमे वरीयो

यः । पृथिवीम् । व्यथमानाम् । चर्द्वृहत् ।
यः । पर्वतान् । प्रकुपितान् । चरन्णात् ।
यः । चक्षतिष्ठम् । विमुमे । वरीयः ।

३ यो वामसंभात्स वर्णासु इद्धः ॥ यः । वाम् । असंभात् । सः । वर्णासुः ।
इद्धः ॥

३ yáḥ pr̄thivíṁ vyáthamānám
ádṝmhad,
yáḥ párvatān prákupitāṁ áram-
nāt,
yó antárikṣam vimamé váriyo,
yó dyám ástabhnāt : sá, janāsa,
Índrah.

Who made firm the quaking earth, who set at rest the agitated mountains; who measures out the air more widely, who supported heaven: he, O men, is Indra.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. áramnāt: ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, *extended* so as to be *wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyám: acc. of dyó *sky*. ástabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 8; 160, 4): cp. 213 d (p. 848).

४ यो हृत्वा हिमरिणात्सुप्त सिन्धून् यः । हृत्वा । अहिम् । अरिणात् । सुप्त ।
यो गा उदावदप्धा वृक्षस्य । सिन्धून् ।
यो अरमनोरुक्त्रपिं वज्रान् यः । गा: । उत्तश्चाज्ञत् । अप्धा । वृक्षस्य ।
सुवृक्षसुमत्सु स वर्णासु इद्धः ॥ यः । अरमनोः । अक्तः । अपिभ् । वज्रान् ।
सुमत्सु । सुमत्सु । सः । वर्णासुः । इद्धः ॥

४ yó hatváhim árināt saptá sín-
dhūn,
yó gá udájad apadhá Valásya,
yó ásmanor antáagním jajáns,
samvṝk samátsu: sá, janāsa,
Índrah.

Who having slain the serpent released the seven streams, who drove out the cows by the unclosing of Vala, who between two rocks has produced fire, victor in battles: he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāṁsam* *Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udájād, ápa hí Valám vāḥ who drove out the cows, for he unclosed Vala.* *áriṇāt:* ipf. of *ri* *release.* *saptá sindhūn:* the seven rivers of the Panjab. *gás:* A. pl. of *gó cow.* *ud-ájāt:* ipf. of *aj drive.* There is some doubt as to the exact interpretation of *apadhá*, a word that occurs here only. In form it can only be an I. s. of *apa-dhá* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhá* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows.* The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala.* Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala.* *Valásya:* the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *áśmanor antár:* between two clouds, according to Durga; between heaven and earth according to Sāyana; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*śadreh sūnūḥ*).

४ थेनेमा विश्वा चर्वना छुताणि यो दासं वर्षमधरं गुहाकः। चुम्भीव यो विनीवर्त्त चुचमादद् चुर्यः पुष्टाणि स चंगास इद्धः।	थेने । श्रुमा । विश्वा । चर्वना । छुताणि । यः । दासम् । वर्षम् । अधरम् । गुहा । चुम्भीद्दृव । यः । विनीवाण । चुचम् । चुर्यः । पुष्टाणि । सः । चंगासः । इद्धः ॥
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4 yénemá vísvā cyávanā kptáni,
yó dásam várnam ádharam gú-
hákah; *By whom all things here have*
been made unstable, who has made
subject the Dása colour and has

śvaghnīva yó jigivāṁ lakṣām made it disappear; who, like a
ádad winning gambler the stake, has
aryāḥ puṣṭāni : sā, janāsa, taken the possessions of the foe: he,
Índrah. O men, is Indra.

imā víavā : all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá víavāni cicyuṣé who hast shaken the whole world. dásam várnam: the non-Aryan colour (= kṛṣṇám várnam), the aborigines; note the difference of accent in the substantive dāsā and the adj. dásā. ákar: root ao. of kr (148, 1 b), to be construed with both ádharam (make inferior = subject) and gúhā (put in hiding = cause to disappear, drive away). When a final Visarjanya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákah. jigivāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires u u — after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ádat: irr. a. ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = á-ádat has taken. aryás: gen of arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

४ चं स्त्रा पृच्छन्ति कुहु सेति धोरम् अम् । स्त्रा । पूरुषिं । कुहु । सः । इति ।
उतेमाङ्गेषो असीत्येनम् । धोरम् ।
सो चर्यः पुष्टीविवर्ज दुवा मिनाति उत । ईम् । आङ्गः । न । एषः । चक्षु ।
अद्यसे धन्त् स बनासु रक्षः ॥ इति । एनम् ।
सः । चर्यः । पुष्टीः । विवर्जः ॥ अ । चक्षु । धन्त् । सः । बनासः । रक्षः ॥

5 yám smā prchánti kúha séti
ghorám,
utém áhur náisó astíti enam ;
só 'ryáḥ puṣṭir víja ivá minásti.
érád asmai dhatta : sá, janāsa,
índráḥ.

The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchánti: pr. of prach. séti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). ím anticipates enam: see p. 220. áhur: pí. of ah *say*, 189, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. sú aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevá is just possible, but u — for u following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á minásti to ádat; aryáḥ puṣṭih tc áryáḥ puṣṭáni; víjah to laksám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, évaghníva kṛptnúr víja áminána diminishing it as a skilful gambler the stakes. minásti: pr. of mī *damage*. srád dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो रुभस्तु चोदिता यः कुशस्तु	यः । रुभस्तु । चोदिता । यः । कुशस्तु ।
यो ब्रह्माणो नाधमानस्तु कीरिः ।	यः । ब्रह्माणः । नाधमानस्तु । कीरिः ।
धुतसोमस्तु चंगासु इक्षः ॥	धुतसोमस्तु । चंगासु । इक्षः ॥

6 yó radhrásya coditá, yáḥ kṛéśa-
sya,
yó brahmáṇo nádhmánasya
kírih;

Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma.

yuktágrāvño yó avitá suśípráḥ and has set to work the stones : he, sutásomasya : sá, janāsa, fn- O men, is Indra.
draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śíprás : Bv. ed., p. 455, c a. The exact meaning of śípra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śípra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvñas : of him who has set in motion the stones with which the Soma shoots are pounded.

६ यस्तास्वासः प्रदिशि यस्य गावो यस्य | अस्वासः | प्रदिशि | यस्य | गावः |
यस्य यामा यस्य विश्वे रथासः | यस्य | यामाः | यस्य | विश्वे | रथासः |
यः सूर्यं य उषसं ज्वान् यः | सूर्यम् | यः | उषसम् | ज्वानम् |
यो अपां नेता स जनासु इद्धः || यः | अपाम् | नेता | सः | जनासः | इद्धः ||

७ yásyásvásah pradísi, yásya In whose control are horses, kine,
gávo, clans, all chariots; who creates the
yásya grámā, yásya viśve rá- sun, the dawn; who is the guide
thásah; of the waters: he, O men, is
yáḥ súriam, yá uṣásam jajána;
yó apám netá: sá, janāsa, fn-
draḥ.

uṣásam : often also uṣásam ; du. N. A. uṣásā and uṣásā ; N. pl. uṣásas and uṣásas ; see 83, 2 a, f. n. 1.

८ यं कन्दसी संयुती विद्धयेते यम् | कन्दसी इति | संयुती इति सुम्
परेऽवरे उभया अभिच्छाः | इयुती | विद्धयेते इति विद्धयेते |
सुमानं चिद्रथमातख्यिवांसा परे | अवरे | उभयाः | अभिच्छाः |
जाना हवेते स जनासु इद्धः || सुमानम् | चित् | रथम् | आतख्यिवांसाः |
नाना | हृवेते इति | सः | जनासुः | इद्धः ||

8 yám krándasi samyati vihvá-
yete,
párē ávara ubháyā amítrah;
samánám cíd rátham átasthi-
vámsā
nánā havete: sá, janásā, In-
draḥ.

*Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the further and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.*

sam-yatí: pr. pt. du. n. of sám-i go together. vi-hváyete (from hvā) and nánā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nánā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siśásavāḥ so men call on thee variously, desiring gains. páré 'vara: must be read páré ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krándasi: ubháyāḥ (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyana, the superior and the inferior. samánám contrasted with nánā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

9 यस्मात् चृते विजयने जनासो । यस्मात् । चृते । विजयने । जनासः ।
यं युध्यमाना अवसे हवने । यम् । युध्यमानाः । अवसे । हवने ।
यो विश्वस प्रतिमानं बभूव । यः । विश्वस । प्रतिमानम् । बभूवः ।
यो चच्छुत्तच्छुत्स जनासु इद्धः ॥ यः । चच्छुत्तच्छुत् । सः । जनासः । इद्धः ॥

9 yásmān nárté vijáyante jánāso,
yám yúdhymānā ávase há-
vantu;
yó viávasya pratiimánam ba-
bhūva,
yó acyutacyút: sá, janásā,
Indraḥ.

*Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.*

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). prati-mánam: cp. iv. 18, 4: náli nú asya prati-mánam: ásti antár játéṣu utá yé jánitvāḥ for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvám cyāváyann ácyutāni . . . cárasi thou continuest shaking unshaken things.

- 90 यः शश्वतो मह्येनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 असम्बुद्धमानान् चक्षवी जघाने । असम्बुद्धमानान् । शक्षवी । जघाने ।
 यः शर्धते नानुददाति शृष्टां यः । शर्धते । । अनुददाति । शृष्टाम् ।
 यो दस्यो हृत्ता स जनासु इद्धः ॥ यः । दस्योः । हृत्ता । सः । जनासुः । इद्धः ॥

- 10 yáḥ sásvato máhi éno dádhānān Who slays with his arrow the
 ámanyamānāñ chárūā jaghána; unexpecting many that commit
 yáḥ sárdhate nánudádāti sárdh- great sin; who forgives not the
 yám,
 yó dásyor hantá: sá, janāso, arrogant man his arrogance, who
 Índrah. slays the Dasyu: he, O men, is
 Indra.

dádhānān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). ámanyamānāñ: not thinking scil. that he would slay them; on the Sandhi of n + ś, see 40, 1. sárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vájra, he slays his foes in battle. jaghána: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu+dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Sambara (11 a).

- 99 यः शम्बरं पर्वतेषु चियनं यः । शम्बरम् । पर्वतेषु । चियनम् ।
 चत्वारिंशां शुरद्युम्बविन्दत् । चत्वारिंशाम् । शुरदिं । अनुद्युम्बविन्दत् ।
 श्रीजायमानं यो अहि जघान् । श्रीजायमानम् । यः । अहिम् । जघाने ।
 दानुं शयानुं स जनासु इद्धः ॥ दानुम् । शयानम् । सः । जनासुः । इद्धः ॥

11 yáḥ Śámbaram párvateṣu kṣi- Who in the fortieth autumn
 yántam found out Śambara dwelling in
 catvārimśyám ēarādi anvá- the mountains; who has slain the
 vindat; serpent as he showed his strength,
 ojāyámānam yó áhim jaghána, the son of Dānu, as he lay: he,
 Dánum śáyānam: sá, janāsa, O men, is Indra.
 Índrah.

Śambara, next to Vṛtra, Vala, and Śusṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on i. 154, 2 d. catvārimśyám: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid *find*. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 82, 11: áhann áhim pariśáyānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood*. Dánum: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 82, 9: Dánuḥ śaye sahávatsā ná dhentih Dānu *lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. Ā. of sí *lie* (134, 1 c).

9२ यः सुप्तरिमवृष्मसुविष्मान् यः । सुप्तरिमः । वृष्मः । तुविष्मान्
 अवाह्यत्सर्तवे सुप्त सिन्धून् । अवाह्यत् । सर्तवे । सुप्त । सिन्धून् ।
 यो रौहिणमस्कुरवज्रबाहूर् यः । रौहिणम् । अस्कुरत् । वज्रबाहूः ।
 दामारोहन्तं स अनास इद्धः ॥ दाम् । आरोहन्तम् । सः । अनासः । इद्धः ॥

12 yáḥ saptáraśmir vṛṣabhbás túvi- The mighty seven-reined bull who
 smān let loose the seven streams to flow;
 avásṛjat sártave saptá síndhūn; who armed with the bolt spurned
 yó Rauhiṇám ásphurad vájra- Rauhiṇa as he scaled heaven: he,
 bāhur O men, is Indra.
 dyám árōhantam: sá, janāsa,
 Índrah.

The term *vṛṣabhbá* is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

having seven reins probably means ‘hard to restrain’, ‘irresistible’; Sāyaṇa interprets the cd. to mean ‘having seven kinds of clouds (*parjanyās*) that shed rain on the earth’. *tūviṣ-mān*: the suffix *mān* is separated in the Pada text only after vowels, as *gṓ ḍ mān*; on the Sandhi see 10 a. *ava-ásṛjat*: ipf. of *sṛj* emit. *sártave*: dat. inf. of *sṛ* flow (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 85, 8 b. *Rauhinīśām*: a demon mentioned in only one other passage of the RV. *dyám ā-róhantam*: *ascending to heaven* in order to attack Indra.

१३ वावा॑ चिदस्त्र॒ पृथिवी॑ नमेति॑	वावा॑ । चित् । अस्त्र॒ । पृथिवी॑ इति॑ ।
शुभ्मा॑चिदस्त्र॒ पर्वता॑ मयने॑ ।	नमेति॑ इति॑ ।
यः सो॑मपा॒ निचितो॑ वच्चबाहू॑र॒	शुभ्मा॑त् । चित् । अस्त्र॒ । पर्वताः । मयने॑ ।
यो॑ वच्चहस्त॒ स बनास॑ इद्वः॑ ॥	यः॑ । सो॑मपा॒ः । निचितः॑ । वच्चबाहू॑ः । यः॑ । वच्चहस्तः॑ । सः॑ । बनास॑ः । इद्वः॑ ॥

१४ Dyávā॑ cid asmai॑ Pr̄thivī॑ namete;	<i>Even Heaven and Earth bow</i>
śúsmāc cid asya párvatā bha-	<i>down before him; before his ve-</i>
yante;	<i>hemence even the mountains are</i>
yéh somapá॑ nicító várabáhur,	<i>afraid. Who is known as the Soma-</i>
yó várabrahastáhः॑: sá, janása,	<i>drinker, holding the bolt in his arm,</i>
Índrah.	<i>who holds the bolt in his hand: he.</i>
	<i>O men, is Indra.</i>

Dyávā ... Pr̄thivī: the two members of Dvata-dvandvas are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam* bow (cp. 200 A 1 k, p. 811). *bháyante*: see note on i. 85, 8 c. *śúsmād*: cp. 1 e. *soma-pás* (97, 2): predicative nom., (196 b). *ni-citás*: on the accent see p. 462, f. n. 4.

१५ यः॑ सुन्वन्तमवति॑ यः॑ पच्चन्तं॑	यः॑ । सुन्वन्तम् । अवति॑ । यः॑ । पच्चन्तम् ।
यः॑ शंसन्तम्॑ यः॑ शृश्मान्मूती॑ ।	यः॑ । शंसन्तम् । यः॑ । शृश्मान्मूती॑ ।
यस्त्र॒ ब्रह्म॑ वर्धन्त॒ यस्त्र॒ सोमो॑	यस्त्र॒ । ब्रह्म॑ । वर्धन्तम् । यस्त्र॒ । सोमः॑ ।
यस्त्र॒ राध॑ स बनास॑ इद्वः॑ ॥	यस्त्र॒ । इद्वम् । राधः॑ । सः॑ । बनास॑ः॑ । इद्वः॑ ॥

14 yáḥ sunvántam ávati, yáḥ pác-
antam,
yáḥ éámsantam, yáḥ éáśamā-
nám úti;
yásya bráhma várddhanam,
yásya sóma,
yásyedám rádhaḥ : sá, janāsa,
Índraḥ.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice : whom prayer,
whom Soma, whom this gift
strengthens : he, O men, is Indra.*

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. éáśamánám: explained by Sayana as stotram kurvānam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as éáṃsamánam praising. úti: contracted inst. of úti (p. 80) to be construed with ávati; ep. i. 185, 4: ávasā ávantī helping with aid. várddhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhas this gift = this sacrificial offering.

94 यः सुन्वते पचते दूधं आ चिद्
वाजं दर्दीर्षि स किलासि सत्वः ।
वृथं ते इक्षु विश्वह प्रियासः
सुवीरासो विद्धयुमावदेम ॥

यः । सुन्वते । पचते । दूधः । आ । चिद् ।
वाजम् । दर्दीर्षि । सः । किल । आसि । सत्वः ।
वृथम् । ते । इक्षु । विश्वह । प्रियासः ।
सुवीरासः । विद्धम् । आ । चदेम ॥

15 yáḥ sunvaté pácate dudhré é
cid
vájam dárdarṣi, sá kílāsi sat-
yáḥ.
vayám ta, Indra, viśváha pri-
yásah,
suvírāso vidátham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, jánasa, Índraḥ. Instead, the poet, changing the from 8

to the 2. prs., substitutes at the end of b the words *sá kila_{asi}* *satyāḥ* *as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second *Māndala*: *bṛhād vadema vidāthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship.* á cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarsi* (int. of dF). te: gen. with *priyāsas* (p. 322, C). *vidātham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñā*, of which it is given as a synonym in *Naighantuka*, iii. 17; cp. note on i. 85, 1.

RUDRĀ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niská*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̄ṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*arūṣā*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*íśana*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāṁs*), easily invoked and auspicious (*éivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and depreciation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálāṣa*, *cooling*, and *jálāṣa-bhesaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *áivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud* *cry*.

ii. 33. Metre: Tristubh.

७ आ ते पितर्महां सुमेतु	आ । ते । पि॒तः । म॒हताम् । सु॒मेतु ।
मा नः सूर्यस्स सुदृशो युयोथाः ।	मा । नः । सूर्यस्स । सु॒दृशः । यु॒योथाः ।
चुभि नो वीरो अर्वति चमेत्	चु॒भि । नः । वी॒रः । अ॒र्वति । च॒मेत् ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒येमहि । रु॒द्र । प्र॒जाभिः ॥

1 á te, pitar Marutām, sumnám
etu :
má nah súryasya samdífso yuyo-
thāḥ.
abhi no vīrō árvati kṣameta;
prá jāyemahi, Rudra, prajā-
bhīḥ.

*Let thy good will, O Father of
the Maruts, come (to us) : sever us
not from the sight of the sun. May
the hero be merciful to us in regard
to our steeds; may we be prolific
with offspring.*

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothāḥ : 2. s. inj. Ā. of 2. *yu* *separate*, with irregular strong radical vowel (p. 144, a). samdífśas : abl. 201 A 1. *vīrás* = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

१ लादत्तेभी रुद्र शंतमेभिः
शृतं हिमा अशीय मेषुजेभिः ।
व्युत्सुक्ष्वेषो वित्तरं व्यंहो
व्यमीवास्वातयस्त् विषुचीः ॥

लादत्तेभिः । रुद्र । शंतमेभिः ।
शृतम् । हिमाः । अशीय । मेषुजेभिः ।
वि । अव्यत् । द्वेषः । विद्युतरस् । वि । व्यंहः ।
वि । अमीवाः । चातयस्त् । विषुचीः ॥

2 tvádattebhī, Rudra, sám̄tame-
bhiḥ
śatám himā aśīya bheṣajébhiḥ.
ví asmád dvéṣo vitarám, ví
ámho,
ví ámivás cātayasvā vísūciḥ.

*By the most salutary medicines
given by thee, O Rudra, I would
attain a hundred winters. Drive
far away from us hatred, away
distress, away diseases in all di-
rections.*

tvá-dattebhī : the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatám : on the concord see p. 291, b; life extending to a hundred winters or autumns (śarádas) is often prayed for. aśīya : root ao. op. Ā. of amá (p. 171, 4). ví : the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarám : adv. of the cpv. of ví *further* (cp. út-tara) employed only with verbs compounded with ví. cātayasvā : ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. vísūciḥ : A. pl. f. of vísavāc turned in various directions, is used predicatively like an adv.

३ अष्टो जातस्त् रुद्र श्रियासि
तवस्तमस्त्वसां वज्रबाहो ।
पर्विणः पारमंहसः स्त्रिया
विश्वा अभीतो रप्तो युयोधि ॥

अष्टः । जातस्त् । रुद्र । श्रिया । अस्ति ।
तवःत्तेमः । तवस्तम् । वज्रबाहो इति
वज्रबाहो ।
पर्विणः । नः । पारम् । अंहसः । स्त्रिया ।
विश्वा । अभीतोः । रप्तः । युयोधि ॥

3 śréṣṭho jätasya, Rudra, śri-
yási,
tavástamas tavásam, vajrabáho.
pársi naḥ páram ámhasaḥ su-
astī;
vísvā abhītí rápaso yuyodhi

*Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off
all attacks of mischief.*

jātasya : the pp. used as a n. collective noun = *that which has been born, creation.* vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity ; the voc. o of u stems is regularly treated as Pragṛhya by the Pada text, but not in the Samhitā text (where for instance vāyav ā and vāya ukthēbhilū are written). pārṣi : from pṛ take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). ḥas : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svastī : this word is not analysed in the Pada text (like sumatī, &c.) because asti does not occur as an independent substantive ; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2) ; it is several times used in the sense of a final dat. = svastāye. abhītis : == abhī itīs, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. yuyodhi : 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वा बद्रं चुकुधाम् नमोभिर् भा । त्वा । बद्र । चुकुधाम् । नमः॒भिः ।
 मा दुष्टुती वृषभं मा सहृती । मा । दुः॒स्तुती । वृषभं । मा । सहृती ।
 उद्धी वीरां चर्यय भेषजेभिर् उद्ध । जः । वीरान् । चर्यय । भेषजेभिः ।
 भिषत्तमं त्वा भिषजां शृणोमि ॥ भिषकृतमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 with our obeisances, nor with ill
 mā dūṣṭutī, vṛṣabha, mā sa-
 praise, O bull, nor with joint
 invocation. Raise up our heroes
 with remedies : I hear of thee as
 the best physician of physicians.

bhisaktamam tvā bhisajām ēr-
 nomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems ; but the use here of the prohibitive pcl. mā, which is employed with inj. forms only (180), decides the question. nāmohis : that is, with ill or inadequate worship ; ep. dūṣṭutī in b ; the latter form is a contracted inst. (p. 80) ; on

the internal Sandhi of this word see 43, 3 a. sāhūti: contracted inst.; invocation with other deities whom Rudra might consider inferior. tūd arpaya: ca. of tūd f (p. 197, irr. 1) = raise up, strengthen. bhiṣājām: partitive gen. (see 202 B 2 b, p. 321); cp. 8 b. śr̥nomi: pr. of śru hear; with double acc., 198, 1.

५ हवी॒मभिर्हवते॑ यो॒ हृविभिर्॑	हवी॒म॒भिः॑ । हृवते॑ । यः॑ । हृविः॒॒भिः॑ ।
अ॒व् स्तो॒मेभी॑ रुद्रं॑ दिष्टीय॑ ।	अ॒व् । स्तो॒मेभिः॑ । रुद्रम्॑ । दिष्टीय॑ ।
न॒रुदूदरः॑ सुहवो॑ मा॑ नो॑ अ॒स्ये॑	न॒रुदूदरः॑ । सु॒हवः॑ । मा॑ । नः॑ । अ॒स्ये॑ ।
व॒भुः॑ सुशिप्रो॑ रीरध्मनायै॑ ॥	व॒भुः॑ । सु॒शिप्रः॑ । रीरध्मत॑ । मनायै॑ ॥

५ hávīmabhir hávate yó havír-	Rudra who is called on with
bhir,	invocations and with oblations, I
áva stómebhī Rudārám disīya :	would appease with songs of praise:
ṛdūdárah suhávo má no asyái	may he, the compassionate, easy
babhrúh susípro ríradhan ma-	to invoke, ruddy brown, fair-
náyai.	lipped, not subject us to that
	jealousy of his.

hávīman: from hū call, but hávīs from hu sacrifice. áva disīya: s. ao. op. Ā. of dā give (144, 3). ḥdūdáras is not analysed in the Pada text, perhaps owing to a doubt whether it is = ḥdū-udára or ḥdū-dára (the former is the view of Yāska who explains it as mṛdu-udara); for ḥdū-pá and ḥdū-výdh are separated and dara is separated in puram-dará. Both this word (according to the former analysis) and su-háva are Bv. (p. 455, c a). babhrús: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. su-śípras: see note on ii. 12, 6 c. ríradhat: inj. red. ao. of randh. asyái manáyai: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take hávate in a ps. sense (= hūyate according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उमा ममद्वृष्टिमो महत्वान्
लच्छीयसा वर्यसा नाधमानम् ।
घृणीव छायामरुपा अश्रीया
विवासेयं द्रुदस्य सुव्वम् ॥

उत् । मा । ममद्वृष्टि । वृष्टिमः । महत्वान् ।
लच्छीयसा । वर्यसा । नाधमानम् ।
घृणीव । छायाम् । मरुपा । अश्रीय ।
आ । विवासेयम् । द्रुदस्य । सुव्वम् ॥

6 ún mā mamanda vṛṣabhbó Ma-
rútvān
tvákṣīyasā vāyasā nádhama-
nam.
ghfñīva chāyám arapá ásiya :
á vivāseyam Rudrásya sum-
nám.

The bull accompanied by the Maruts has gladdened me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were : I would desire to win the good will of Rudra.

úd . . . mamanda : pf. of mand (nasalized form of mad) *gladden* ; intransitive, *be glad*, in Ā. only. Ṛṣabhbó : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghfñīva has been much discussed. The only natural explanation (following the Pada text) is ghfñi iva, taking ghfñi as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 8) or time = *in heat* (199 A 5) ; Sāyanā's explanation is ghfñi iva *like one heated by the rays of the sun* ; but a word ghfñin N. ghfñi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyám iva ghfñer áganina sárma te vayám *we have entered thy shelter like shade (protecting) from heat* (p. 317, 2). ásiya : see 2 b ; on the Sandhi of the final vowel of the Pāda, cp. i. 160, 4 c. á vivāseyam : op. ds. of van *win*.

७ क्र० १ स्ते द्रु मृक्षयाकुरु
इसो यो अस्ति भेष्वो जसाथः ।
चपमर्ता रप्तो देवस्या-
भी तु मा वृष्टि चष्टमीथाः ॥

क्ष्मः । स्तः । ते । द्रु । मृक्षयाकुरुः ।
इसः । यः । अस्ति । भेष्वः । जसाथः ।
चपमर्ता । रप्तः । देवस्य ।
भीमि । तु । मा । वृष्टि । चष्टमीथाः ॥

7 kúā syá te, Rudra, mṛlayákur
hásto yó ásti bheṣajó jálāṣah ?
apabhartá rápaso dáiviasya
abhi nú mā, vṛṣabha, cakṣam-
ithah.

Where, O Rudra, is that merciful hand of thine which is healing and cooling ? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me.

kvaī sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá : on the accent see p. 453, 9 d. dáivyasya : derived from the gods, that is, such as is inflicted by Rudra himself ; on the Sandhi of the final vowel, cp. 6 c. abhi : final vowel metrically lengthened in the second syllable of the Pāda, but not in 1 c. cakṣamithās : 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बध्वे वृषभायै श्वितीचे
महो महीं सुशुतिमीरयामि ।
नमस्का कल्मलिकिनं नमीभिर
गृणीमसि लेषं दृद्रक्षं नामं ॥

प्र । बध्वे । वृषभायै । श्वितीचे ।
महः । महीम् । सुशुतिम् । इरयामि ।
नमस्क । कल्मलीकिनम् । नमः॒भिः ।
गृणीमसि । लेषम् । दृद्रक्षं । नामं ॥

8 prá babhráve vṛṣabháya śviticé
mahó mahím suśutítm irayámi.
namasyá kalmalíkinam námō-
bhír.
gṛṇimási tvesám Rudrásyá
náma.

For the ruddy-brown and whitish bull I utter forth a mighty eulogy of the mighty one. I will adore the radiant one with obeisances. We invoke the terrible name of Rudra.

prá . . . irayámi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śviticé : D. s. of śvityáñc (cp. 98). mahás : gen. s. m. of máh, beside the acc. s. f. of the same adj. (Śāyana : mahato mahatīm), of the great one (Rudra) ; cp. i. 1, 5 c. namasyá : according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv. ; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥ṇīmāśīः 1. pl. pr. of gr̥ sing (p. 138).

१ स्थिरेभिरङ्गैः पुरुरुपं उयो	स्थिरेभिः । अङ्गैः । पुरुरुपं । उयोः ।
बृभृः शुक्रेभिः पिपिशे हिरण्यैः ।	बृभृः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानानादस्य मुवनस्य भूरेर्	ईशानात् । अस्य । मुवनस्य । भूरेर् ।
न वा उ योषदुद्रादसुर्यम् ॥	न । वे । उ । इति । योषत् । द्रात् । सुर्यम् ॥

१० sthirébhīr ángaiḥ pururúpa ugró babhrūḥ éukrébhīḥ pipíse híra- nyaiḥ. íśānād asyā bhúvanasya bhúrer ná vā u yoṣad Rudrād asuryām.	With his firm limbs, having many forms, the mighty one, ruddy- brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.
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sthirébhīr ángaiḥ : probably to be construed with pipíse, *by means of his firm limbs he has adorned himself with golden ornaments*, that is, his limbs are adorned with golden ornaments; Sāyana supplies yuktás furnished with firm limbs. pipíse : pf. A. of piś. íśānād : pr. pt. (agreeing with Rudrād) of íś rule over with gen. (202 A a); the pf. pt. is íśānā. bhūres : agreeing with bhúvanasya; cp. vii. 95, 2: cétantī bhúvanasya bhúreh taking note of the wide world (where bhūres could not agree with any other word); Sāyana takes it with Rudrād. yoṣat : s. ao. of yu separate (p. 162, 2; 201 A 1). asuryām : an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuría, but as a substantive asuryá.

१० अर्हन्विभिं सायकानि धन्वा-	अर्हन्विभिं । सायकानि । धन्वा-
हैन्तिकं यज्ञं विश्वरूपम् ।	अर्हन् । निक्षम् । यज्ञतम् । विश्वरूपम् ।
अर्हन्तिदं दृश्यसे विश्वमन्यं	अर्हन् । दृदम् । दृश्यसे । विश्वम् । अन्यम् ।
न वा शोकीयो रुद्रु लद्यति ॥	न । वे । शोकीयः । रुद्रु । लत् । लद्यति ॥

10 árhan bibharṣi sāyakāni dhánva *Worthy thou bearest arrows and
árhan niśkám yajatám viśvárū-
 pam;*
árhann idám dayase viśvam ábh-
 vam:
ná vā ójīyo, Rudra, tvád asti. *bow; worthy thy adorable all-
coloured necklace; worthy thou
wieldest all this force: there is
nothing mightier than thou, O
Rudra.*

bibharṣi: 2. s. pr. of bhṛ bear; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: this, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sāyaṇa interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world.* tvád: abl. after cpv. (p. 317, 8).

११ सुहि श्रुतं गर्तुसदं युवानं	सुहि । श्रुतम् । गर्तुसदम् । युवानम् ।
मृगं न भीमसुपहृतुमुग्यम् ।	मृगम् । न । भीमम् । उपहृतुम् । उग्यम् ।
मृक्ता जरित्रे रुद्रु ल्लवान् ।	मृक्त । जरित्रे । रुद्रु । ल्लवानः ।
अन्यं ते अस्मति वपन्तु सेनाः ॥	अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

11 stuhi śrutám gartasádam yúvā-
 nam,
mṛgám ná bhímám upahatnúm,
 ugrám.
mr̥lā jaritré Rudra stávāno:
anyám tē asmán ní vapantu
 sénāḥ.

Praise him, the famous, that sits
on the car-seat, the young, the
mighty, that slays like a dread
beast. O Rudra, being praised be
gracious to the singer: let thy
missiles lay low another than us.

yúvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgám ná bhímám: cp. note on i. 154, 2 b; either a bull (vr̥ṣabho ná bhimáḥ vi. 22, 1) or a lion (simhó ná bhimáḥ, iv. 16, 14) may be meant. mr̥lā: ipv. of mṛd; with dat., p. 311, f. stávānas: here, as nearly always, in a ps. sense. asmád: abl. with anyám, p. 317, 3. sénāḥ: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yás te sahásram hetáyo 'nyám asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us.*

१२ कुमारस्तिप्रतरं चन्द्रमान्
प्रति नानाम इदोपयन्तम्।
भूरेद्दतारं सत्पति गृणीषि
सुतस्वं भेषजा रास्ये॥

कुमारः । चित् । पितरम् । चन्द्रमानम् ।
प्रति । नानाम् । इदु । उपयन्तम् ।
भूरेद्दतारं । दतारम् । सत्पतिम् । गृणीषि ।
सुतः । लम् । भेषजा । रासि । चूषि इति ॥

12 kumārás cit pitáram vándamā-
nam

práti nānāma Rudáropayántam. bhúrer dátáram sátpatim grñíse: stutás tuám bheṣajá rāsi asmé.

A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much: praised thou givest remedies to us.

The interpretation of a b is doubtful. It seems to mean : Rudra, as a father, approaches with approval the singer, as a son ; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma : = pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies ; the singer therefore extols him as the giver of riches. grñíse: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या चो भेषजा महतः शुचीनि
या शतमा वृषणो या मध्योऽसु ।
यानि मनुरवृणीता पिता नृस
ता शं च योद्ध इद्रस्य वरिम ॥

या । चः । भेषजा । महतः । शुचीनि ।
या । शतमा । वृषणः । या । मध्यऽसु ।
यानि । मनुः । अवृणीत । पिता । नृः ।
ता । शम् । च । योः । च । इद्रस्य । वरिम ॥

18 yá vo bheṣajá, Marutah, śúcini,
yá śántamā, vr̥ṣano, yá mayo-
bhú,
yáni Mánur ávṛṇitā, pítá nas:
té śámp ca yóé ca Rudárasya
vaśmi.

Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's mayobhū : the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. ávr̥ṇitā : 3. s. ipf. Ā. (with metrically lengthened final vowel) of 2. vr̥ choose. sám, yós : these words are frequently used in combination, either as adverbs or substantives.

१४ परि यो हेती रुद्रस्य वृज्याः	परि । यः । हेतिः । रुद्रस्य । वृज्याः ।
परि लेषस्य दुर्मतिर्ही गात् ।	परि । लेषस्य । दुःर्मतिः । मही । गात् ।
अव स्थिरा मधवत्यस्तगुञ्ज	अव । स्थिरा । मधवत्यस्तगुञ्जः । तगुञ्जः ।
मीढुक्षोकाय तनयाय मृक्त ॥	मीढुः । तोकाय । तनयाय । मृक्त ॥

14 pári no hetí Rudrásya vr̥jyāḥ, *May the dart of Rudra pass us
pári tveṣásya durmatír mahí by, may the great ill will of the
gät.*
áva sthirá maghávadbhyas ta- *terrible one go by us: slacken thy
nuṣva;* firm (weapons) for (our) liberal
mídhvás, tokáya tánayáya mṛla. *patrons; O bounteous one, be merci-
ful to our children and descendants.*

vr̥jyāś : 3. s. root ao. prc. (p. 172 a) of vr̥j twist. gät : root ao. inj. of gā go. maghávadbhyas : the I. D. Ab. pl. of maghávan are formed from the supplementary stem maghávant (91, 5). áva tanuṣva sthirá : relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to mṛla be merciful to (p. 311 f). mídhvas : voc. of the old unreduplicated pf. pt. mídhváms, cp. p. 66 ; 157 b (p. 182). mṛla : = mṛla, p. 437, a 9.

१५ एवा बधो वृषम चेकितान्	एव । बधो इति । वृषम । चेकितान् ।
बधा देव न हृणीषे न हंसि ।	बधा । देव । न । हृणीषे । न । हंसि ।
हृष्णशुद्धी रहूह बोधि	हृष्णशुद्ध । नः । रहूह । रहूह । बोधि ।
सृहृदेम विद्ये सुवीराः ॥	सृहृद । विद्ये । विद्ये । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,
yáthā, deva, ná hṛṇisé ná háṃsi,
havanaśrūn no Rudrehá bodhi.
bṛhád vadema vidéthe suvīrāḥ.

*So, O ruddy brown, fur-famed
bull, be listening here, O Rudra, to
our invocation, inasmuch as thou
art not wroth and slayest not, O
god. We would, with strong sons,
speak aloud at divine worship.*

éva: to be taken with e, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yáthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit note; Sayana explains it as *knowing all*, but the act. only has this sense (e. g. cikitváms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hṛṇisé: 2. s. Ā. pr. of 2. hr *be angry*. háṃsi: 2. s. pr. of han, Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet áśu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 85. Metre : Triṣṭubh.

१ उपैमरुद्वि वाजयुर्वेच्सां	उपै। हृम्। अ॒स्तुष्टि॑। वा॒जु॒चुः। व॒च॒स्ताम्।
चनो॒ दधीत॑ ना॒वो॒ गिर्तो॑ मे॑ ।	चनै॑। द॒धीत॑। ना॒वो॑। गि॒र्तः॑। मे॑।
अ॒पां॑ नपा॒दा॒शुहेमा॑ कुवित्स॑	अ॒पाम्। नपा॒त्। आ॒शु॒हेमा॑। कुवित्। सः॑।
सु॒पेश॒सखरति॑ जो॒विषुद्धि॑ ॥	सु॒पेश॒सः॑। कुरुति॑। जो॒विषत्। हि॑॥

१ úpem asṛkṣi vājayúr vacasyām : cáno dadhita nādió gíro me. Apām nápād āśuhémā kuvit sá supéśasas karati ? jóśiṣad dhí.	Desirous of gain I have sent forth this eloquence (to him) : may the son of streams gladly accept my songs. Will he, the Son of Waters, of swift impulse, perchance make (them) well-adorned? For he will enjoy (them).
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asṛkṣi : 1. s Ā. s ao. of sr̥j, which with úpa may take two acc., so that nādyám might be supplied. On ím see 180 (p. 220). dadhita : 3. s. pr. op. Ā. of dhā, which with cánaś takes the acc. or loc. nādyá, which occurs only here, is evidently synonymous with apām nápāt in c. āśuhémā, though a Bv. is accented on the second member : see p. 455 c a. karati : 3. s. sb. root ao. of kr̥ : unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded ; cp. ii. 84, 6 : dhíyam vājapeśasam a prayer adorned with gain ; on the accent see p. 455 c a ; on the Sandhi (-s k-) see 43, 2 a. jóśiṣat : 3. s. sb. is ao. of juṣ. hí explains why he is likely to accept them ; it accents jóśiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ हृम्॑ स्वं॒ क्ष॒षी॑ हृद॑ आ॑ सु॒त॒ष्टं	२. हृ॒म्॑। सु॑। अ॒क्षी॑। हृ॒दः॑। आ॑। सु॒त॒ष्टम्।
मन्त्र॑ वो॒चिम्॑ कुविद॒स्त्॑ वेद॒त्॑ ।	मन्त्र॑म्। वो॒चिम्। कुवित्। अ॒स्त्। वेद॒त्।
अ॒पां॑ नपा॒दसु॒र्य॑स्त्॑ न॒हा॑	अ॒पाम्। नपा॒त्। अ॒सु॒र्य॑स्त्। न॒हा॑।
विचान्त्र॑वी॑ सु॒वना॑ जजान॑ ॥	विचान्त्र॑नि॑। अ॒र्यः॑। सु॒वना॑। अ॒जान॑॥

2 imám sú asmai hr̄dá á sútaṣ-
tám

mántram vocema: kuvíd asya
védat?

Apám nápād, asuríasya mahná,
vísváni aryó bhúvaná jaíana.

We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it. The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.

hr̄dá á: this expression occurs several times, e. g. iii. 89, 1: matír hr̄dá á vacyámánā a *prayer welling from the heart*. sútaṣtam *well-fashioned*, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid *know*, with gen., ep. 202 A c. asuryásya: see p. 451, 6.

३ समव्या यन्तुष्य यन्व्यन्व्याः

संमानमूर्वे नवः पृष्ठनि।

तम् शुचिं शुचयो दीदिवांसम्

शुपां नपातं परि तस्युरापः॥

सम् । अन्व्याः । अन्वि । उष्य । अन्ति ।

अन्व्याः ।

संमानम् । ऊर्वम् । नवः । पृष्ठनि ।

तम् । ऊं इति । शुचिम् । शुचयः । दीदि
वांसम् ।

शुपाम् । नपातम् । परि । तस्युः । आपः॥

४ sám anyá yánti, úpa yanti
anyáḥ:

samānám ūrvánp nadíah pṛ-
ṇanti.

tám ū śúcim śucayo dīdivám-
sam

Apám nápātam pári tásthur
śapah.

While some flow together, others flow to (the sea): the streams fill the common receptacle; him the pure, the shining Son of Waters, the pure waters stand around.

yánti: accented because of the antithesis expressed by anyáḥ—anyáḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvám: = *ocean*. samānám: *common*, because all streams flow into it. nadýas: cp. asuryásya in 2 c. pṛṇanti: from pṛ *full*

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). dīdīvāṁsam : pf. pt. of dī shine, with lengthened red. vowel (189, 9) and shortened radical vowel ; the sense is illustrated by 4 d. pári tasthur : = they tend him.

४ तमस्येरा युवतयो युवानं मर्मज्ञमानाः पर्ति यस्यापः । स शुकेभिः शिङ्केभी रेषदुष्के हीदायानिध्मो घृतनिर्णिग्म्सु ॥	तम् । अस्येराः । युवतयः । युवानम् । मर्मज्ञमानाः । पर्ति । यस्यि । आपः । सः । शुकेभिः । शिङ्केभिः । रेषत । शुके हीदायानिध्मः । घृतनिर्णिकः । घृतसु ॥
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4 tám ásmerā yuvatāyo yúvānam
 marmṛjyámānāḥ pári yanti á-
 paḥ :
 es̄ śukrébhiḥ śíkvabhiḥ revád
 asmē
 dīdāyānidhmó ghṛtánirñigapsú.

Him, the youth, the young maidens, the waters, not smiling, making him bright surround : he with clear flames shines bountifully on us, without fuel in the waters, having a garment of ghee.

ásmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening ‘to Agni like beauteous maidens, smiling, to meeting-places’, it may mean that the waters attend seriously on this form of Agni, not as lovers. yúvānam : a term applied to Agni in several passages. marmṛjyámānāḥ : the vb. mṛj is often used of making Agni bright, with ghee, &c. śíkvabis : the precise sense is somewhat doubtful, but it must mean ‘flames’ or the like. Note that though in this word the ending bhis is separated in the Pāda text, it is not so in śukrébhis because śúkre is not a stem. asmē : dat. Fragrhyā, 26 c. dīdāyaḥ 3. s. pf. of dī shine, with long red. vowel (189, 9). an-idhmás : accent, p. 455 c a ; cp. x. 30, 4 : yó anidhmó dīdayad apsú antár who show without fuel in the waters. ghṛtánirñik : an epithet otherwise applied only to Agni and (once) to the sacrifice (yajñā) : note that the second member appears in the Pāda text as nirnik, in accordance with the analysis nih-nik when the word occurs uncomounded.

५ चुक्षि तिस्रो चंचलाय नारीं
देवाये देवीर्दिधिष्वलन्नम् ।
क्षता इवोप हि प्रसर्वे चुप्तु
स पीयुषं धयति पूर्वसूर्याम् ॥

चुक्षि । तिस्रः । चंचलाय । नारीः ।
देवाये । देवीः । दिधिष्वलन्नि । चत्तम् ।
क्षता: इव । उप्तं हि । प्रसर्वे । चुप्तुः ।
सः । पीयुषं । धयति । पूर्वसूर्याम् ॥

५ asmāi tisrō svyathiāya nārī
devāya devir didhiṣanti ānnam: kftā ivópa hí prasarsré apsu;
sa pīyūṣam̄ dhayati pūrvasú-
nām.

On him, the immovable god, three divine women desire to bestow food : for he has stretched forth as it were to the breasts (?) in the waters : he sucks the milk of them that first bring forth.

tisrō devīḥ : the waters in the three worlds are probably meant ; in iii. 56, 5 Agni is spoken of as having three mothers (trimatā), and three maidens of the waters (yośānās tisrō āpyāḥ) are there mentioned : they wish to feed him, while he desires to drink their milk. didhiṣanti : ds. of 1. dhā bestow : this is the usual form, while dhīṣta is rare. kftās : the meaning of this word, which occurs here only, is quite uncertain. pra-sarsré : 8. s. pr. int. of sr. dhayati : 8. s. pr. of 2. dhā suck. pūrvasúnām̄ : i. e. Apām napāt is their first offspring ; cp. x. 121, 7 : épō janāyantī Agnim the waters producing Agni.

६ अश्वसाच जनिमास्य च स्त्रे
द्वृहो रिषः सुपृच्छः पाहि सूरीण् ।
आमासु पूर्षे पुरो चंप्रसूर्यं
नारातयो वि नश्नानुतानि ॥

अश्वस्य । अस्य । जनिम । आस्य । च । स्त्रः ।
द्वृहः । रिषः । सुपृच्छः । पाहि । सूरीण् ।
आमासु । पूर्षे । पुरो । चंप्रसूर्यम् ।
न । नारातयः । वि । नश्नान् । न । आनु-
तानि ॥

६ ásvasya átra jánimásyá ca svār.
druhó riśāḥ sampīcāḥ pāhi
sūrīn.

āmāsu pūrṣu paro apramṛṣyám
bárāteyo vi naśan nánṛtāni.

The birth of this steed is here and in heaven. Do thou protect the patrons from falling in with malice and injury. Him that is not to be forgotten, far away in unbaked citadels, hostilities shall not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napat is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. évasya: Agni is often spoken of as a steed. ástra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣú: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras *yonder, other.* naśat: inj. pr. of 3. naś *reach.*

७ स्व आ दमे सुदुधा यस्य धेनुः सुधां पीपाय सुभन्नमत्ति । सो अपां नपादूर्जयन्नप्सुन्नत् वसुदेयाय विधते वि भाति ॥	स्वे । आ । दमे । सुदुधा । यस्य । धेनुः । सुधाम् । पीपाय । सुभन्नम् । अत्ति । सः । अपाम् । नपात् । उर्जयन् । अप्सुन् । अन्नः । वसुदेयाय । विधते । वि । भाति ॥
---	--

7 svá á dáme sudúghā yásya
 dhenúḥ,
 svadhám pipāya, subhú ánnam
 atti;
 sò 'pám nápād ūrjáyann apsú
 antár,
 vasudéyāya vidhaté ví bhāti.

He, in whose own house is a cow yielding good milk, nourishes his vital force, he eats the excellent food; he, the Son of Waters, gathering strength within the waters, shines forth for the granting of wealth to the advantage of the worshipper.

svá á dáme: that is, within the waters; in i. 1, 8 své dáme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svādhám* : this word is not analysed in the Padapāṭha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi swell*, with lengthened red. vowel (189, 9). *só apám* must be read as *sò 'pám* since *a* must here be metrically elided (21 a; p. 465, 17, 3). On *apsv* *āntár* see p. 450, 2 b [where *apsviantah* should be corrected to *apsvaintah*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 8. *vasudhēyāya* : dat. of purpose, *ibid.*, B 2. *ví bhāti* : here Apām napāt is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सा मुचिना देवेन
कृतावाजस्त उर्विया विभाति ।
वृथा इदन्या मुखगान्वस्तु
प्र जायन्ते वीरधस्त प्रजाभिः ॥

8 yó apsú ē śūcīnā dáiviens
ṛtāvajastra urviyā vibháti :
vayā id anyā bhúvanāni asya
prá jāyante vīrūdhaś ca prajá-
bhīḥ.

śūcīnā dáivyena : = *divine brightness*. *ṛtāvā* : note that in the Padapāṭha the original short a is restored (cp. i. 160, 1). *vayás* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhúvanājajāna*. *prajábhis* : cp. ii. 83, 1, *prá jāyemahi prajábhiḥ*.

९ अपां अपादा अखादुपस्तं
विश्वानामूर्खे विद्युतं वसानः ।
तस्म व्येष्ट महिमानं वहनीरु
हिरण्यवर्णाः परि दत्ति अद्गीः ॥

अपास् । अपात् । आ । हि । अखात् । उप
स्तम् ।
विश्वानाम् । उर्ध्वः । विद्युतम् । वसानः ।
तस्म् । व्येष्टम् । महिमानम् । वहनीः ।
हिरण्यवर्णाः । परि । दत्ति । अद्गीः ॥

9 Apām nápād á hí ásthād upá-
stham
jihmánām, ūrdhvó vidyútam
vásānah.
tásya jyéṣṭham mahimánam
váhantir,
híraṇyavarnāḥ pári yanti yah-
víḥ.

The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. *jihmánām ūrdhváḥ*: these words are in contrast; cp. i. 95, 5 of Agni: *vardhate . . . ēsu jihmánām ūrdhváḥ . . . upásthe he grows in them, upright in the lap of the prone*. *tásya mahimánam his greatness = him the great one*. *híraṇyavarnāḥ*: because he is clothed in lightning. *pári yanti*: cp. 3 a and 4 b. *yahvíś*: the meaning of the word *yahvá*, though it occurs often, is somewhat uncertain: it may be *great* (*Naighantuка, Sayana*), or *swift* (*Roth*), or *young* (*Geldner*).

90 हि॒रं॒ख्युपः॑ स हि॒रं॒ख्युसंदृग्॑
अ॒पां नपा॒त्सेद्॑ हि॒रं॒ख्यवर्णः॑।
हि॒रं॒ख्यात्परि॑ योने॒निषद्या॑
हि॒रं॒ख्युदा॑ दंदुल॒क्ष्मद्ये॑॥

हि॒रं॒ख्युर॒पः॑ सः॑। हि॒रं॒ख्युसंदृक्॑।
अ॒पाम्॑। नपा॒त्॑। सः॑। दत्॑। कु॒र्ति॑।
हि॒रं॒ख्युवर्णः॑।
हि॒रं॒ख्यात्॑। परि॑। योने॑। नि॒दस्य॑।
हि॒रं॒ख्युदाः॑। दुदुति॑। अ॒क्षम्॑। अ॒क्षी॑॥

10 híraṇyarúpah, sá híraṇyasam-
dṛg;
Apām nápāt séd u híraṇyavar-
nah;
híraṇyáyat pári yóner niṣádyā,
híraṇyadá dadati ánnam asmai.

He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. *séd*: 48 a. *pári* as a prp. here governs the abl. (176, 1 a). The *golden source* of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiranyáya yóni may = hiranyagarbhá (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply rājate after niśádyā = *having sat down since*. This is quite unnecessary; it is more natural to take c and d as one sentence, niśádyā referring to asmai : *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niśádyā (cp. 164, 1). hiranyadás : that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣiná *the sacrificial fee* (x. 107, 2) it is said hiranyadá amṛtavám bhajante *the givers of gold partake of immortality.* dadati : 3. pl. pr. act. of dā *give* (p. 125, f. n. 4). ánnam : the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-
पीचं वर्धते गम्भुरपाम् ।
यमिन्वते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्त ॥

तद् । चास् । अनीकम् । उत् । चारु । नाम ।
पीचं वर्धते गम्भुरपाम् ।
यमि॒न्वते । यु॒वतयः । समि॒त्या ।
हि॒रण्यवर्णम् । घृ॒तम् । अन्नम् ।

11 tād asyāníkam utá cárū náma
spíciam vardhate náptur apám.
yám indháte yuvatáyah sám
ithá
hiranyavarṇam : ghṛtám ánnam
asya.

That face of his and the dear secret name of the Son of Waters grow. Of him, whom, golden-coloured, the maidens kindle thus, ghee is the food.

ánikam : the flaming aspect of Agni seen at the sacrifice. apic-
yám : *secret*; cp. gúhyam cárū náma *the dear secret name of Soma* (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). yuvatáyas : the waters (cp. 4 a). sám : the prp. after the vb. (p. 468, 20). ghṛtám ánnam asya : cp. ghṛánirñik in 4 d and subhv ánnam atti in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒ग्नि॑ व॒हृणाम॑वमा॒य॑ सखे॑	अ॒ग्नि॑ । व॒हृणाम् । अ॒वमा॒य॑ । सखे॑ ।
य॒ज्ञीर्विधेम॑ नमसा॑ ह॒विभिः॑ ।	य॒ज्ञी॑ । विधेम् । नमसा॑ । ह॒विभिः॑ ।
सं सानु॑ मार्ज्मि॑ दिधिषामि॑ विजीरु॑	सम् । सानु॑ । मार्ज्मि॑ । दिधिषामि॑ । विजीरु॑ ।
दधा॒म्यत्तुः॑ परि॑ वन्द च॒रिमः॑ ॥	दधांमि॑ । चर्त्तुः॑ । परि॑ । वन्दे॑ । च॒रिमः॑ ॥

12 *asmái bahūnām avamáya sá-khye yajñáir vidhema námasā havírbhiḥ: sám sánu márjmi; didhiṣāmi bílmair; dádhāmi ánnaiḥ; pári vanda rgbhíḥ.*

To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) with shavings; I supply (him) with food; I exalt (him) with stanzas.

avamáya: lit. *the lowest*, that is, *the nearest*; *bahūnām* (accent, p. 458, 2 a): *of many* (gods). In iv. 1, 5 Agni is invoked as *avamá* and *nédiśtha* *nearest*; and in AB. i. 1 Agni is called the *lowest* (*avamá*) of the gods (while Viṣṇu is the *highest* *paramá*), because he is always with men as the terrestrial fire. *sám márjmi*: cp. *marmṛjyámānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sám* may be supplied with the other two following verbs. *dídhisāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bílmais*: *with shavings*, to make the newly kindled fire flame up. *ánnais*: with oblations. *dádhāmi*: pr. of *dhā put*.

१३ स॑ ई॒ वृष्ट्य॒जनय॒त्तासु॑ गर्भे॑	सः॑ । है॒म् । वृष्टो॑ । अ॒ज्ञनय॒त् । तासु॑ । गर्भ॑म् ।
स॑ ई॒ शिशुर्धयति॑ तं रिहन्ति॑ ।	सः॑ । है॒म् । शिशु॑ । ध॒यति॑ । तस्॑ । रिहन्ति॑ ।
सी॑ अ॒पां नपा॒दनभिन्नातवर्णे॑	सः॑ । अ॒पाम् । नपा॒द् । अ॒नभिन्नात॒वर्णः॑ ।
८४ विवेष॑ त॒न्वा॑ विवेष॑ ॥	च॒न्यस्त्व॑द॒त् । त॒हु॑ । त॒न्वा॑ । विवेष॑ ॥

18 sá im vṛṣejanayat tāsu gár-
bham;
sá im síśur dhayati; tám rih-
anti;
só 'pám nápād ánabhimlāta-
varṇo
anyásyevéhá tanúā viveṣa.

He, the bull, generated in them that germ; he, as a child, sucks them; they kiss him; he, the Son of Waters, of unfaded colour, works here with the body of another.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbum; him, that is, a son. tāsu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apám: here the a, though written must be dropped after o, as in 7 c. ánabhimlāta-varṇas: he is as bright here as in the waters; cp. híranyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyásya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

94 अस्मिन् पृथे तस्मि वांसम् अस्मिन् । पृथे । पृथमे । तस्मि वांसम् ।
अध्यस्माभिर्विश्वहा दीद्विवांसम् । अध्यस्माभिः । विश्वहा । दीद्विवांसम् ।
आपो नस्त्रे धृतमङ्गं वहन्तीः आपः । नस्त्रे । धृतमङ्गम् । वहन्तीः ।
स्वयमत्कैः पर्ति दीयन्ति यद्ग्रीः ॥ स्वयम् । अत्कैः । पर्ति । दीयन्ति । यद्ग्रीः ॥

14 asmín padé paramé tasthivám-
sam,
adhvasmábhir viśváhā didivám-
sam,
ápo, náptre ghrtám ánnam vah-
antih,
svayám átkaiḥ pári diyanti
yahvih.

Him stationed in this highest place, shining for ever with undimmed (rays), the Waters, bringing ghee as food to (their) son, swift, themselves fly around with their robes.

padé paramé: in the abode of the aerial waters. adhvasmábhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhīḥ

śikvabhir didāya. náptre : apám is omitted because ápas immediately precedes. átkais : the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári díyanti (di fly); ep. pári yanti in 4 b and 9 d, and pári tasthur in 8 d.

१५ अयांसमपे सुक्षिति जनाया-
यांसम् मधवत्तः सुवृत्तिम्।
विश्वं तद्ग्रं यदवन्ति देवा
वृहद्वदेम विद्धे सुवीराः ॥

अयांसम् । अपे । सुक्षितिम् । जनाय ।
अयांसम् । कं इति । मधवत्तभः । सु
वृत्तिम् ।
विश्वम् । तत् । मद्भम् । यत् । अवन्ति ।
देवाः ।
वृहत् । वदेम् । विद्धे । सुवीराः ॥

15 áyámsam, Agne, sukṣitim já-
nāya;
áyámsam u maghávadbhyah su-
vrktim:
viśvam tād bhadrám yád ávantī
devāḥ.
bṛhád vadema vidáthe suvīrāḥ.

I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.

áyámsam : 1. a. s ao. of yam. Agne : the sacrificial Agni is here addressed. jánāya : *on (our) people*, by means of this hymn. suvṛktim : a hymn that will produce the fulfilment of their wishes. bhadrám : if a hymn finds favour with the gods, it will produce blessings. vadema : the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 28 ; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Mandala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, *yātayati*, the people, and the epithet *yātayáj-jana arraying men together* appears to be peculiarly his. Savitṛ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Trīṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒चो जना॑व्यातयति त्रुवा॒गो	मि॒चः । जना॑न् । या॒तयति । त्रुवा॒गः ।
मि॒चो दा॑धार पृथि॒वीमृत बा॒ग् ।	मि॒चः । दा॑धार् । पृथि॒वीम् । उ॒त् । बा॒ग् ।
मि॒चः कृष्टीरनिमिषा॒भि च॒हे	मि॒चः । कृष्टीः । अनि॒मिषा॒भि । च॒हे ।
मि॒चाय हृव्यं घृतव॒च्छुहोत ॥	मि॒चाय । हृव्यम् । घृतव॒चत् । चुहोत ॥

- 1 Mitró jánān yātayati bruvānō; *Mitra speaking stirs men*; *Mitra* Mitró dādhāra pṛthivím utá *supports earth and heaven*; *Mitra* dyám; *regards the people with unwinking eye*: to *Mitra offer the oblation* Mitráp kṛstír ánimisābhí caṣṭe: *eye*: to *Mitra offer the oblation* Mitráya havyám ghṛtavaj ju- *with ghee*.
hota.

yātayati: *stirs to activity*. bruvānás: *by calling*, that is, *arousing them*; cp. what is said of Savitṛ: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 88, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvāñāḥ. This Pāda occurs slightly modified in vii. 86, 2 as jánam ca Mitró yatati bruvāñāḥ. dādhāra: pf. = pr.; p. 842 a (cp. 189, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyám: acc. of dyó (102, 3). ániṁśā: inst. of á-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

१ प्र स मित्रं मर्तोऽस्तु प्रयत्सान् ॥	प्र। सः। मित्रं। मर्तोः। अस्तु। प्रयत्सान्।
अस्तु आदित्यं शिर्षति व्रतेन ।	अः। ते। आदित्यं। शिर्षति। व्रतेन।
न हन्यते न जीयते स्तोतो ॥	न। हन्यते। न। जीयते। लाइक्तः।
विनम्हौ अप्नोत्वचितो न दूरात् ॥	न। एनम्। अंहौ। अप्नोति। चचितः।
	न। दूरात्॥

2 prá sa, Mitra, mártō astu prá-yasvān,
yás ta, Āditya, éikṣati vraténa.
ná hanyate, ná jiyate tuóto:
náinam ámho 'snaty ántito ná
dūrát.

Let that mortal offering oblations, O Mitra, be pre-eminent who pays obeisance to thee, O Āditya, according to (thy) ordinance. He who is aided by thee is not slain nor vanquished: trouble reaches him neither from near nor from far.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— — —) remains quite irregular (p. 440, 4 B).

३ अनमीवासु इङ्गया मद्वतो
भित्तिष्ठतो वरिमन्ना पृथिव्याः ।
आदित्यस्ते ब्रतसुपचित्यन्तो
वृथं मित्रस्ते सुमतौ स्थाम ॥

४ anamivāsa ḥayā mādanto,
mitajñīavo vārimann ā pṛthi-
vyāh,
Ādityasya vratām upakṣiyānto,
vayām Mitrasya sumatāu siāma.

váriman : loc. (90, 2) with á ; note that váriman is n., varimán, m. (p. 453, 9 e). Ādityásya : that is, of Mitra.

५ अथं मित्रो नमस्ते: सुशेषो
राजा सुषुप्तो अञ्जनिष्ठ वेधाः ।
तस्य वृथं सुमतौ अज्ञियस्ता-
पि भद्रे सौमनुसे स्थाम ॥

५ ayām Mitró namasiāḥ suśevo,
rājā sukṣatrō ajanīṣṭa vedhāḥ :
tásya vayām sumatāu yajñī-
yasya,
épi bhadré saumanasé siāma.

ajanīṣṭa : 3. s. Ā. is a.o. of jan. with as be.

५ महौं आदित्यो नमसोपसदी
यात्यच्छनो गृणते सुशेषः ।
तस्मा एतत्पर्वतमाय जुष्टम्
सुप्ती मित्राय हुविरा लुहोत ॥

अनमीवासः । इङ्गया । मद्वतः ।
भित्तिष्ठवः । वरिमन् । आ । पृथिव्याः
आदित्यस्ते । ब्रतम् । उपचित्यन्तः ।
वृथम् । मित्रस्ते । सुमतौ । स्थाम ॥

*Free from disease, delighting in
the sacred food, firm-kneed on the
expans of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.*

अथम् । मित्रः । नमस्ते: । सुशेषः ।
राजा । सुषुप्तः । अञ्जनिष्ठ । वेधाः ।
तस्य । वृथम् । सुमतौ । अज्ञियस्ता ।
अपि । भद्रे । सौमनुसे । स्थाम ॥

*This Mitra, adorable, most propitious, a king wielding fair sway,
has been born as a disposer : may we remain in the goodwill of him
the holy, in his auspicious good graces.*

vedhāḥ : that is, as a wise moral ruler ; on the dec. see 83, 2 a. ápi : to be taken as a verbal prp. with as be.

महाण् । आदित्यः । नमसा । उपचित्याः ।
यात्यत्पर्वतः । गृणते । सुशेषः ।
तदेः । एतत् । पर्वतमाय । जुष्टम् ।
अप्ती । मित्राय । हुविः । आ । लुहोतः ॥

5 mahāṁ Ādityo nāmasopasādyo
yātayájjano gr̄naté suśévah:
tásma etát pányatamāya jūṣṭam
agnáu Mitráya havír ā juhota.

*The great Āditya, to be ap-
proached with homage, stirring
men, to the singer most propitious :
to him most highly to be praised,
to Mitra, offer in fire this accept-
able oblation.*

mahāṁ: 39. yātayájjanas: on the accent of governing cds. see
p. 455 b. gr̄naté: dat. of pr. pt. of gr̄ sing; accent, p. 458, 8.
jūṣṭam: a pp. of juṣ enjoy, with shift of accent when used as an adj.
meaning welcome (cp. p. 884). juhota: cp. note on 1 d.

६ मित्रस्य चर्षणीधृतो
वौ देवस्य सानुसि ।
दुष्कं चित्रश्रवस्तमम् ॥

मित्रस्य । चर्षणीधृतः ।
चर्वः । देवस्य । सानुसि ।
दुष्कम् । चित्रश्रवःतमम् ॥

6 Mitrásya carṣanīdhfto,
évo devásya sānasi,
dyumnám citráśravastamam.

*Of Mitra, the god who supports
the folk, the favour brings gain,
(his) wealth brings most brilliant
fame.*

carṣanīdhftas: the Pada text restores the metrically lengthened
short vowel of carṣani. -dhftó 'vo: p. 465, 17, 3; cp. note on
i. 1, 9 b. citráśravastamam: see note on i. 1, 5 b.

७ अभि यो महिना दिवे
मित्रो बभूव सप्रथाः ।
अभि अवौभिः पृथिवीम् ॥

अभि । यः । महिना । दिवम् ।
मित्रः । बभूव । सप्रथाः ।
अभि । अवौभिः । पृथिवीम् ॥

7 abhí yó mahiná dívam
Mitró babhúva sapráthāḥ,
abhí éravobhiḥ pṛthivím :

*Mitra the renowned, who is
superior to heaven by his greatness,
superior to earth by his glories :*

abhi bhū surpass takes the acc. mahiná for mahimná: 90, 2.
dívam: acc. of dyú, 99, 5: cp. dyó, 102, 8. babhúva: the pf.

here is equivalent to a pr.; p. 342 a. In c *babhūva* must be supplied with the repeated prp.; cp. note on ii. 83, 2. The cadence of c is irregular: - u u - instead of u - u -; cp. p. 438, 8 a.

८ मि॒त्राय पञ्च ये॑मिरे॒

जना॑ अ॒भिष्ठुश्वसे॑ ।

स देवान्विश्वान्विभर्ति॑ ॥

8 Mitrāya páñca yemire
jánā abhiṣṭiśavase:
sá devān viśvān bibharti.

मि॒त्राय॑ पञ्च॑ ये॑मिरे॒ ।

जना॑ अ॒भिष्ठुश्वसे॑ ।

सः॑ देवान्॑ विश्वान्॑ वि॒भर्ति॑ ॥

To Mitra, strong to help, the five peoples submit: he supports all the gods.

páñca jánāḥ: *the five peoples*, here = all mankind. yemire: 8. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhṛ. viśvān: this is the regular word for *all* in the RV.: its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒त्रो देवेष्वायुषु॑

जना॑य वृक्षवर्हिषे॑ ।

इष्ट॑ इष्टव्रता॑ अकः॑ ॥

9 Mitró, devéṣu īyúṣu,
jánāya vṛktábarhiṣe
īṣa iṣṭávratā akah.

मि॒त्रः॑ देवेषु॑ आ॒युषु॑ ।

जना॑य॑ वृक्ष॑वर्हिषे॑ ।

इष्टः॑ इष्ट॑व्रताः॑ अ॒करित्यकः॑ ॥

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭá-vratās: a Bv. agreeing with īṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRĀHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrúni wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas pátí indicate that the first member is the genitive of a noun bṛh, from the same root as bráhman, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Tristubh; 10 Jagati.

१ यस्ताम् सहसा वि ज्ञो अन्तान्
वृहस्तिस्तिष्ठद्युखो रवेण ।
तं प्रत्नास स्तुष्यथो दीधांगाः
पुरो विप्रा दधिरे मन्द्रजिङ्गम् ॥

थः । तस्यथे । सहसा । वि । ज्ञः । अन्तान् ।
वृहस्तिः । चिद्सुधुस्थः । रवेण ।
तम् । प्रत्नासः । स्तुष्यथः । दीधांगाः ।
पुरः । विप्राः । दधिरे । मन्द्रजिङ्गम् ॥

1 yás tastámbha sáhasā ví jmō
 ántān
Bṛhaspati triśad hasthó rávena,
tám pratiñāsa ḍayao dídhianāḥ
puró víprā dadhire mandráji-
 hvam.

*Bṛhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.*

vī tastāmbha : the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmás**: gen. of **jmá** (97, 2). Pronounce **jmō antān** (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspatis**: note that this cd. is not analysed in the Pada text, while its doublet **Brāhmaṇas pāti** is treated as two separate words. **triṣadhasthás**: refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat**; on the accent see p. 455, 10 c a. **rávena**: referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire**: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुणेतयः सुप्रकेतं मद्दन्तो	धुनैर्इतयः । सु॒प्र॒केतम् । मद्दन्तः ।
वृहस्पते अभि ये नवातुस्मि ।	वृहस्पते । अभि । ये । न॑ । त॒तुस्मि ।
पृष्ठनं द्व॑प्रमद्व्यमूर्वे	पृष्ठनम् । द्व॑प्रम् । अद्व्यम् । कुर्वम् ।
वृहस्पते रचतादस्य योनिम् ॥	वृहस्पते । रचतात् । अस्य । योनिम् ॥

2 **dhunétayah supraketám mād-** Who with rescounding gait, re-
anto joicing, O Brhaspati, for us have
Bṛhaspate, abhi yé nas tatasré attacked the conspicuous, variegated,
pŕṣantam sprám ádabdhám extensive, uninjured herd: O Brhas-
ūrvám; pati, protect its dwelling.
Bṛhaspate, rākṣatād asya yo-
nim.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not, improbably the ancient priests, mentioned in 1 c, who with the aid of Brhaspati recaptured the cows confined in the stronghold of Vala. **mādantas**: being exhilarated with Soma. **tatasré**: 3. pl. pf. Ā. of *tams shake*. **pŕṣantam**: perhaps in allusion to the dappled cows contained in ii. **supraketám**: *easy to recognise*, i.e. by their lowing, cp. i. 62, 8;

Bṛhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Bṛhaspati to protect the recovered kine. Pāda c is a Dvipada hemistich : see p. 443 a. rākṣatāt : 2. s. ipv. of rākṣ : on the accent see p. 467 A c.

३ बृहस्ते या परमा परावद् बृहस्ते । या । परमा । परावत् ।
 अत आ त चृतस्युश्चो नि सेदुः । अतः । आ । ते । चृतस्युश्चः । नि । सेदुः ।
 तुभ्यं खाता अवता अद्रिंदुगधा तुभ्यम् । खाताः । अवताः । अद्रिंदुगधाः ।
 मध्यः शोतन्युभिती विरप्शम् ॥ मध्यः । शोतन्ति । अभितः । विरप्शम् ॥

४ Bṛhaspate, yā paramā parāvād,
 áta ā ta rtaspfśo ní seduh.
 túbhyaṁ khātā avatā ádridug-
 dhā
 mādhvahā scotanti abhito virap-
 sām.

O Bṛhaspati, that which is the farthest distance, from thence (coming) those that cherish the rite have seated themselves for thee. For thee springs that have been dug, pressed out with stones, drip superabundance of mead on all sides.

áta ā ní sedur : cp. ii. 35, 10 c. rtaspfśas : perhaps the gods ; or the ancient seers mentioned in 1 c and perhaps in 2 : they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās...ádridugdhās : two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhvas : on this form of the gen. see p. 81, f. n. 12.

५ बृहस्तिः प्रथमं जायमानो
 महो ज्योतिषः परमे वीमन् ।
 सप्तास्यस्युविजातो रवेण
 वि सप्तरश्मिरधमन्तमांसि ॥

६ Bṛhaspātiḥ prathamām jāya-
 mano

बृहस्तिः । प्रथमम् । जायमानः ।
 महः । ज्योतिषः । परमे । विश्चीमन् ।
 सप्तस्यास्यः । तुविजातः । रवेण ।
 वि । सप्तरश्मिः । अधमत् । तमांसि ॥

Bṛhaspati when first being born from the great light in the highest

maḥo jyotiṣāḥ, paramē vioman, *heaven, seven-mouthed, high-born,*
saptāśyas tuvijātō rávena with his roar, seven-rayed, bleo
ví saptáraśmir adhamat tám- asunder the darkness.
 āmsi.

maḥas : abl. of maḥ, agreeing with jyotiṣas (cp. 201 A 1). The Sun is probably meant ; cp. ii. 35, 10 c. saptāśyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Br̥haspati is Āngirasa) ; it is parallel to saptāraśmi, an epithet applied also once to Agni and once to Indra. rávena : cp. 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

४ स सुषुभा स चक्रता गणेन वलं रुरोज फलिंग रवेण। बृहस्पतिरुचियाऽह्वसूदः कनिकद्वावश्तीरदाजत् ॥	सः । सुषुभा । सः । चक्रता । गणेन । वलम् । रुरोज् । फलिंगम् । रवेण । बृहस्पतिः । उचियाः । ह्वसूदः । कनिकदत् । वावश्तीः । उत् । आजत् ॥
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५ *sá susṭubhā, sá śkvatā gaṇēna*
valám ruroja phaligám rávena : *He with the well-praising, jubilant*
Bṛhaspátir usriyā havyasúdah *throng burst open with roar the*
kánikradad vāvaśatīr úd ájat. *enclosing cave: Br̥haspati bellowing*
drove out the lowing ruddy kine
that sweeten the oblation.

gaṇēna : the Āngirases, who in i. 62, 3 are associated with Indra and Br̥haspati in the finding of the cows : Bṛhaspátir bhinád ádr̥m, vidád gáḥ : sám usriyābhīr vāvaśanta nárah Br̥haspati clefth the mountain, he found the cows ; the heroes (= the Āngirases) roared with the ruddy kine. phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle* : e. g. viii. 82, 25, yá udnáḥ phaligám bhinán, nyāk síndhūmr avásrajat who (Indra) clefth the receptacle of water (and) discharged the streams downwards ; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala ; and in the Naighanṭuka it is given as a synonym of megha cloud. rávena : with reference both to Br̥haspati and the kine (cp. 5 d). havya-súdas : that is, with milk. kánikradat : intv. pr. pt. of krand ; cp. 173, 8 ; 174 b. vāvaśatīs : intv. pr. pt. of vāś (cp. 174).

६ एवा पि॒चे वि॒श्वदेवाय॑ वृष्ण॑
षु॒क्षिंधेम् नमसा॑ हृ॒विर्भिः॑ ।
वृ॒हस्ते॑ सु॒प्रजा॑ वी॒रवत्ती॑
व॒यं स्वा॒म् पतंयो॑ रथी॒णाम् ॥

एव॑ । पि॒चे॑ । वि॒श्वदेवाय॑ । वृ॒ष्ण॑ ।
षु॒क्षिः॑ । वि॒धेम्॑ । नमसा॑ । हृ॒विः॒विः॑ ।
वृ॒हस्ते॑ । सु॒प्रजाः॑ । वी॒रवत्ताः॑ ।
व॒यम्॑ । स्वा॒म्॑ । पतंयः॑ । रथी॒णाम् ॥

6 evá pitré viśvádeváya výṣṇe
yajñáir vidhema, námasā, havír-
bhīḥ.
Bṛhaspate, suprajā virávanto
vayám siáma pátayo rayinám.

Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obeisance, and oblations. O Brhaspati, with good offspring and heroes we would be lords of wealth.

evá : with final vowel metrically lengthened. The sense of the pcl. here is : *such being the case* (cp. 180). pitré : Brhaspati. The term is applied to Agni, Indra, and other gods. virávantas : that is, possessing warrior sons, cp. i. 1, 8 c. vayám : this line occurs several times as the final Pāda of a hymn ; cp. viii. 48, 18.

७ स राजा॑ प्रतिजन्यानि॑ विश्वा॑
मुष्मेण॑ तस्माव॑भि॑ वी॒र्यै॑ ।
वृ॒हस्ति॑ यः॑ सु॒मृतं॑ बि॑मर्ति॑
वल्गू॒यति॑ वन्द॑ते॑ पूर्वभाज्म् ॥

सः॑ । इत॑ । राजा॑ । प्रति॑जन्यानि॑ । विश्वा॑ ।
मुष्मेण॑ । तस्म॑ । अ॑भि॑ । वी॒र्यै॑ ।
वृ॒हस्ति॑म्॑ । यः॑ । सु॒मृतम्॑ । बि॑मर्ति॑ ।
वल्गू॒यति॑ । वन्द॑ते॑ । पूर्व॑भाज्म् ॥

7 sá id rájā prátijanyáni víśvā
éśúṣmena tashthāv abhí viríṣṇa,
Bṛhaspátim yáh súbhṛtam bi-
bhárti,
valgūyáti, vándate púrvabhá-
jam.

That king with his impulse and his heroism overcomes all hostile forces, who keeps Brhaspati well-nourished, honours him, and praises him as receiving the first (portion of the offering).

abhí : the prp., as often, here follows the vb. súbhṛtam bibhárti : lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yás, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. valgūyáti : note that this denominative is treated as a cd. in the Pāda text (cp. 175 A 1). púrvabhájam : predicative.

- ८ स इत्वेति सुधित् ओकसि से सः। इत्। चेति। सुधितः। ओकसि। से।
 तस्मा इक्ता पिन्ते विश्वदानींम्। तस्मै। इक्ता। पिन्ते। विश्वदानींम्।
 तस्मै विशः स्वयमेवा नमवे तस्मै। विशः। स्वयम्। एव। नमवे।
 यस्मिन्न्राजा राजनि पूर्वं एति ॥ यस्मिन्। राजा। राजनि। पूर्वः। एति ॥
- 8 sá it kṣeti súdhita ókasi své,
 tásmā ílā pínvate viśvadánim;
 tásmai vísaḥ svayám evá nam-
 ante,
 yásmin brahmá rájani púrva éti.
- That king dwells well-established
 in his own abode, to him the conse-
 crated food always yields abun-
 dance; to him his subjects bow down
 of their own accord, with whom the
 priest has precedence.*

kṣeti : from 1. *kṣi* possess or *dwell*. *sú-dhita* : this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*) ; the word is explained as *su-hita* in the AB. *ókasi své* : cp. *své* *dáme* in i. 1, 8 c. *ílā* : explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by *Sāyaṇa*. *yásmin rájani* : the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájā*). *púrva éti* : with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5 : *brahma khalu vai kṣatrāt púrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

- ९ अप्रतीतो वयति सं धनानि
 प्रतिजन्यान्वत या सर्वान्वा । अप्रतिहतः। वयति। सम्। धनानि।
 अवस्थये यो वर्तिवः क्षणोति
 ब्रह्मणे राजा तमवति देवाः ॥ प्रतिजन्यानि। उत्। या। सर्वान्वा।
 अवस्थये । यः। वर्तिवः। क्षणोति।
 ब्रह्मणे। राजा। तम्। अवन्ति। देवाः॥
- ९ ápratító jayati sám dhánāni
 prátijanýāni utá yá sájanyā.
 avasyáve yó várívaḥ kṛpóti
 brahmáne rájā, tám avanti de-
 vāḥ.
- Unresisted he wins wealth both
 belonging to his adversaries and
 to his own people. The king who
 for the priest desiring (his) help
 procures prosperity, him the gods
 help.*

After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

jayati sám : prp. after the vb. (p. 285 f). *dhánāni* : he wins wealth both abroad and at home. *avasyáve—avanti* : both words from the same root *av* : the gods help the king who helps the Brahman.

१० इन्द्रसु सोमं पिबतं वृहस्यते अस्मिन्द्वच मन्दसाना वृषणवसु । आ वा विश्वन्त्स्विन्द्रवः स्वामुवो अस्मे रुयिं सर्वेवीरु नि यद्यतम् ॥	इन्द्रः । च । सोमम् । पिबतम् । वृहस्यते । अस्मिन् । यज्ञे । मन्दसाना । वृषणवसु इति वृषणवसु । आ । वाम् । विश्वन्तु । इन्द्रवः । सुअस्मुवोः । अस्मे इति । रुयिम् । सर्वेवोरम् । नि । यद्यतम् ॥
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10 *Índrasá ca sómam pibatam,*
Brhaspate,
asmin yajñé mandasāná, vr̄ṣan-
vasū :
ā vām viśantu índavaḥ suā-
bhúvo;
asmé rayim sárvavíram ní yach-
atam.

*O Indra and Brhaspati, drink
 the Soma, rejoicing at this sacrifice,
 O ye of mighty wealth; let the
 invigorating drops enter you two;
 bestow on us riches accompanied
 altogether with sons.*

Índrasá ca : nom. for voc. (196 *ca*; cp. *ca*, p. 228, 1 and 1 *a*). *pibatam* : 2. du. ipv. of *pā* drink. *mandasāná* : ao. pt. of *mand* = mad. *vr̄ṣan-vasū* : here *vr̄ṣan* = *mighty, great*; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be *varsán-vasu* (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as *Pragṛhya* with *iti* and then analysed; also that in the analysis the first member here appears not in its pause form *vr̄ṣan* (65) but in its Sandhi form with *ṇ* as not final. *rayim sárvavíram* : that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 8 o). *yachatam* : 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagati stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पति इन्द्र वर्धते नः सचा सा वां सुमित्वेभूत्वसे । अविष्ट धियो जिगृतं पुरंधीर जज्ञस्मयो वनुषामरातीः ॥	वृहस्पते । इन्द्र । वर्धतम् । नः । सचा । सा । वाम् । सुमतिः । भूतु । अवि ष्टिः । अविष्टम् । धियः । जिगृतम् । पुरमधीः । जज्ञस्मम् । अर्यः । वनुषाम् । अरातीः ॥
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11 Br̥haspata, Indra, vārdhatam *O Br̥haspati and Indra, cause
nah;*
 sācā sā vām sumatir bhūtu *us to prosper; let that benevolence
of yours be with us. Favour (our)
asmé.*
 aviṣṭam dhiyo; jigṛtām púram- *prayers; arouse rewards; weaker
dhīr;
jajastām aryō vanuṣām árātiḥ.*

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspati. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sācā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭam: 2. a. du. ipv. of the is ao. of av favour (145, 5). jigṛtām: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyās . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā bestow) of plenty (púram an acc.; cp. the Pada-pātha). púramdhīs here is also opposed to árātiś (lit. lack+ of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arī (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātiś; this appears from various parallel passages, as aryó árātiḥ hostilities of the foe (vi. 16, 27);

aghány aryó, vanúśām árātayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); *abhitim aryó, vanúśām sávámsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UŚAS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illuminates the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uśas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uśas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uśásá-náktá* and *náktosáss*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uśas is often associated with Agni, who is sometimes called her lover. Uśas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Áśvins (vii. 71). When the Áśvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Uṣas is derived from the root *vas*, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ दुदम् त्वत्पूरुतमं पुरस्ताज्
ब्योतिस्तामसो वयुनावदस्यात् ।
दूरं दिवो दुहितरौ विभातीरु
ग्रातुं क्षेषवत्तुषसो जनाय ॥

दुदम् । चं दति । खत् । पुरुतमम् । पुर-
स्तात् ।
ब्योतिः । तमसः । वयुनवत् । चस्यात् ।
दूरम् । दिवः । दुहितरः । विभातीः ।
ग्रातुम् । क्षेषवन् । उषसः । जनाय ॥

1 idám u tyát purutámaṁ purás-
tāj
jyótis támaso vayínāvad asthāt.
núnámaṁ divó duhitáro vibhātír
gätúm kṛṇavann Uṣásó jánāya.

This familiar, most frequent light in the east, with clearness has stood (forth) from the darkness. Now may the Dawns, the daughters of the sky, shining afar, make a path for man.

tyád : see p. 297, 5. purutámaṁ : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = *tid asthāt*. The word *vayúna*, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains *vayúnāvat* as ‘very beautiful or possessed of knowledge = showing everything’. It probably here means ‘making the way clear’, cp. gätúm in d. núnámaṁ : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gätúm : cp. vi. 64, 1: ‘she makes all fair paths easy to traverse’. kṛṇavan : 8. pl. sb.; explained by Sāyaṇa as 8. pl. ipf. ind., akurvan.

२ अस्तु चिंचा उषसः पुरस्तान्
मिता इति स्वरंवोध्वरेषु ।
स्वू ब्रजस्य तमसो द्वारा-
हन्तीरवृक्कुदयः पावकाः ॥

अस्तुः । इति । चिंचाः । उषसः । पुर-
स्तान् ।
मिताः इति । स्वरंवः । अध्वरेषु ।
वि । इति । ब्रजस्य । तमसः । द्वारा ।
उहन्तीः । अवृन् । शुचयः । पावकाः ॥

२ ásthur u citrá Uşásah purástān,
mitá iva svárvavó adhvareśu.
ví ū vrajasya támaso duárā
uchántir avrañ chúcayah pa-
vákáh.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Usásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi fix. svárvavas : that is, shining with ointment ; cp. i. 92, 5 : svárum ná péso vidátheṣu áñjañ, citrám divó duhitá bhánum ásret *the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice).* Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajasya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajam ví Usá āvar támaḥ *Dawn has unclosed the darkness as the cows their stall.* dvárā : the two folds of the door, the dual of dvár often being used thus. ví : to be taken with avran, 3. pl. root ao. of vṛ cover. uchántis : pr. pt. of 1. vas *shine.* śucayah pāvakáh : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvaká see p. 437 a.

३ उहन्तीरवा चितयन मोजाण
राधोदेयायोषसो मधोनीः ।
अचिचे अन्तः पृणयः ससम्ब-
दुधमानासामसो विमधे ॥

उहन्तीः । अवा । चितयन । मोजाण ।
राधः इदेयाय । उषसः । मधोनीः ।
अचिचे । अन्तरिति । पृणयः । ससम्ब-
दुधमानाः । तमसः । विमधे ॥

४ uchántir adyá citayanta bhoján
rādhodéyāya Uşáso maghónih. *Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitrē antāḥ paṇāyah sasantu, giving of wealth. In obscurity let
śubdhyamānās tāmaso vīma- the niggards sleep, unwakening in
dhye.

citayanta : 3. pl. Ā. inj.; explained by Śāyaṇa as an indicative :
prajñāpayanti they instruct.

४ कुवित्स देवीः सुनयो नवो वा
थामो बभूयादुषसो वो अ॒व ।
थिना नवंगवे अङ्गिरे दशंगवे
सुप्रास्ये रेवती रेवदूष ॥

कुवित् । सः । देवीः । सुनयः । नवः । वा ।
थामः । बभूयात् । उषसः । वः । अ॒व ।
थिने । नवंगवे । अङ्गिरे । दशंगवे ।
सुप्रास्ये । रेवतीः । रेवत् । उ॒ष ॥

4 kuvit sá, devih, sanáyo návo vā
yámo babhuyád, Uṣaso, vō
adyá :
yénā Návagve, Ángire, Dásagve
sáptáāsye, revatī, revád úṣá ?

Should this be an old course or
a new for you to-day, O divine
Dawns : (is it that) by which ye
have shone wealth, ye wealthy ones,
upon Navagva, Ángira, and Da-
sagva the seven-mouthed?

babhuyát : op. pf. of bhū, accented on account of kuvit (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Ángiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Pāṇis and by Vala. The allusion in saptāsye is uncertain; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Ángiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. úṣá : 2. pl. pf. act. of 1. vas shine.

५ दूयं हि देवीर्षत्युग्मिरस्मैः
परिप्रथाऽथ सुवनानि सुवाः ।
प्रबोधव्यवहसः सुसन्म
द्विपादत्याकृत्याथ जीवम् ॥

दूयम् । हि । देवीः । र्षत्युग्मिरस्मैः ।
परिप्रथाऽथ । सुवनानि । सुवाः ।
प्रबोधव्यवहसः । उषसः । सुसन्म ।
द्विपादत्याकृत्याथ । जीवम् ॥

६ yūyám hí, devír, ṛtayúgbhir
ásvaih
pariprayāthá bhúvanāni sa-
dyáḥ,
prabodháyatír, Uṣasah, sasán-
tam,
dvipád cátuspád carátháya jí-
vám.

For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion.

pariprayāthá : accented owing to hí ; on the accentuation of verbal prepositions see p. 469 B a. prabodháyatír : cp. i. 92, 9, viśvam jīvám caráse bodháyatí *wakening every living soul to move.* cátuspád : note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipád and jīvám are all neuter.

द क्वं स्तिदासां कतमा पुराणी
यथा विधानां विद्युध्यंभूणाम् ।
शुभं यच्छ्रुभा उषसुश्चरन्ति
न वि ज्ञायन्ते सुदृशीरजुर्याः ॥

क्वं । स्तित् । आसाम् । कतमा । पुराणी ।
यथा । विधानां । विद्युध्यः । च्छ्रुभूणाम् ।
शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
न । वि । ज्ञायन्ते । सुदृशीः । अजुर्याः ॥

६ kúa svíd ásám katamé purāṇí
yáyā vidhánā vidasdhúr ṛbhū-
nám ?
śubham yáe chubhrá Uṣásas
cáranti,
ná vi jñāyante sadífír ajuryáḥ.

Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Rbhús? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.

ásám : of the dawns. yáyā : in a temporal sense = at whose time. vidasdhúr : they, the gods, enjoined : this probably refers to the most distinctive feat of the Rbhús, that of making one bowl into four : cp. i. 161, 2 : ékam camasám catúrah kṛṇotana, tād vo devá abruvan ‘make the one bowl four’, that the gods said to you ; that was one of their vidhánā tasks. śubham : cognate acc. ná vi jñāyante : they are always the same ; cp. i. 92, 10, púnah-punar jñāyamānā purāṇī samānām várṇam abhi śumbhamānā being

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता भुद्रा उषसः पुरासुरु ताः । घ । ता । भुद्राः । उषसः । पुरा ।
 अभिष्ठिद्युम्ना चृतज्ञातसत्याः । आसुः ।
 आसीज्ञानः शशमान उक्थिः । अभिष्ठिद्युम्नाः । चृतज्ञातसत्याः ।
 चुवच्छसन्द्विणं सुव आपे ॥ चासु । ईज्ञानः । शशमानः । उक्थिः ।
 चुवन् । श्शंसन् । द्विणम् । सुवाः । आपे ॥

7 *tā ghā tā bhadrā Uṣasah pū-* *Those indeed, those Dawns have*
rásur, *formerly been auspicious, splendid*
abhiṣṭidyumnā rtajātasatyāḥ; *in help, punctually true; at which*
yāsu ijānāḥ śāśamānā ukthāiḥ *the strenuous sacrificer with reci-*
stuvāñ, chāmsan, drāviṇam sa- *tations praising, chanting, has at*
dyá āpa. *once obtained wealth.*

On purā with pf. see 218 A. ijānāḥ : pf. pt. Ā. of yaj sacrifice. śāśamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuván + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पंश्यानाः । समानतः । समना । पंश्यानाः ।
 चृतस्य देवीः सदसो बुधाना चृतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गां उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 *tā ā caranti samanā purastāt,* *They approach equally in the*
samanatāḥ samanā paprathā- *east, spreading themselves equally*
nāḥ. *from the same place. The god-*
ṛtasya devīḥ sādaso budhānā, *esses waking from the seat of*
gāvām nā sārgā, Uṣāso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanāः: always in the same way. samānatāः; cp. i. 124, 3: prajānati iva, ná diśo mināti as one who knows (the way). she loses not her direction. ṛtāsyā sādasah: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 8; ṛtāsyā pánthām ánv eti sādhū she follows straight the path of order. budhānāś: ao. pt., awaking (intr.), not = bodhayantyas wakening (trans.) according to Saṇaṇa; when Ā. and without an object, budh is intr.; cp. ābodhi has awoke, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavāṁ ná sárgāḥ: cp. iv. 52, 5, práti bhadrā adṛkṣata grāvāṁ sárgā ná raśmáyah the auspicious rays (of dawn) have appeared like kine let loose. jarante: are awake = are active, are on the move (cp. ā caranti in a and 9 a, b); are praised (stūyante) according to Sāyaṇa.

५ ता॒ इव्वे॑ व संमुगा संनागीर्	ता॒ः । इ॒त् । गु॒ । ए॒व । संमुगा॒ । संनागीर॒ः ।
अमी॒ र्णा॒ उषस॒श्चरन्ति॒ ।	अमीत॒वर्णा॒ः । उ॒षस॒ः । चरन्ति॒ ।
गूहन्तो॒रभ्यम्॒ संतं॒ रश्मिः॒	गूहन्तो॒ः । अभ्यम्॒ । असितम्॒ । रश्मिः॒ ।
शुक्रास्य॒शुभिः॒ शुचयो॒ रुचानाः॒ ॥	शुक्राः॒ । तशुभिः॒ । शुचयः॒ । रुचानाः॒ ॥

९ tā in nū evā samanā samānīr, Those Dawns even now equally
ámītavarnā Uṣāsā caranti. the same, of unchanged colour,
gúhanṭir ábhvam ásitam, rúśad- move on; concealing the black
bhiḥ monster, bright with gleaming
śukrás tanúbhiḥ, śucayo, ruc- forms, brilliant, beaming.
ānāḥ.

On the accentuation of nv èvā see p. 450, 2 b. ábhvam: cp. i. 92, 5, bádhate kr̄ṣṇám ábhvam she drives away the black monster (of night). rúśadbhis: m. form irregularly agreeing with the f. tanúbhīs. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébhis, but pitṛébhis.

१० रुचिं॒ द्विवो॒ दुहितरो॒ विभाती॒ः । रुचिम्॒ । द्विवः॒ । दुहितरः॒ । विभाती॒ः ।
प्रवावलं॒ यद्यताक्षासु॒ देवी॒ः । प्रवावलम्॒ । यद्यत्॒ । अक्षासु॒ । देवी॒ः ।

खोनादा कः प्रतिबुध्मानाः । स्त्रोनात् । आ । वः । प्रतिबुध्मानाः ।
सुवीर्येष्व पतंयः स्त्राम ॥ सुवीर्येष्व । पतंयः । स्त्रामः ॥

10 rayim, divo duhitaro, vibhātih
prajāvantam yachatāsmāsu, de-
vih.
sionād āvah pratibudhyamānāh,
suviriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibudhyamānās: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीर्
उपं ब्रुव उषसो युषकेतुः ।
ब्रुय स्त्राम चूशसो जनेषु
तद्वीष्व धूसां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभातीरः ।
उपं ब्रुवे । उषसः । युषकेतुः ।
ब्रुयम् । स्त्राम् । चूशसः । जनेषु ।
तत् । वीः । च । धूसाम् । पृथिवी । च ।
देवी ॥

11 tād vo, divo duhitaro, vibhātīr
úpa bruva, Uśaso, yajñāketuh: vayám siāma yaśáso jáneṣu;
tād Dyáus ca dhattām Pṛthiví
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in 113, 19 the Dawn is called yajñāsyā ketuh the signal of the sacrifice. yaśáso (accent, p. 453, 9 A a) jáneṣu: this phrase frequently occurs in prayers. vayám: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 8. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagati.

- १ चरणस्त्रं गोपा चरनिष्ट चारुविरु
चमिः सुदर्शः सुविताय नव्यसे ।
भूतप्रतीको वृहुता दिविसूशा
सुमदि भौति भरुतेभ्यः सुचिः ॥
- चरणस्त्रं । गोपाः । चरनिष्ट । चारुविरुः ।
चमिः । सुदर्शः । सुविताय । नव्यसे ।
भूतप्रतीकः । वृहुता । दिविसूशा ।
सुमदि । भौति । भरुतेभ्यः । सुचिः ॥

- १ Jánasya gopá ajaniṣṭa jággvir
Agníḥ sudákṣeṣu svitāya ná-
vyase.
ghṛtāpratíko bṛhatā divispfśā
dyumád ví bhāti bharatébhiah
śúciḥ.
- Guardian of the people, watchful,
most skilful, Agni has been born
for renewed welfare. Butter-faced,
bright, he shines forth brilliantly
for the Bharatas with lofty, heaven-
touching (flame).

gopás : 97, 2. ajaniṣṭa : is ao. of jan generate. su-dákṣas : a Bv. (p. 455 c a). svitāya : final dat. (p. 814, B 2). návyase : dat. of cpv. of náva new. ghṛtā-pratikas : ep. yásya prátkam áhutam ghṛténa whose face is sprinkled with butter (vii. 8, 1) as an analysis of the ed. bṛhatā : supply téjasā. bharatébhayas : for the benefit of (p. 814, 1) the Bharatas, the tribe to which the seer belongs.

- २ यज्ञस्त्रं केतुं प्रथमं पुरोहितम्
चमिः नरस्त्रिवधुस्त्रे समीधिरे ।
इत्रेण देवैः सुरथं स चर्हिषि
सीदुत्ति होता चर्वथाय सुकरुः ॥
- यज्ञस्त्रं । केतुम् । प्रथमम् । पुरोहितम् ।
चमिम् । नरः । विस्त्रिवधुः । सम् । दृधिरे ।
इत्रेण । देवैः । सुरथम् । सः । चर्हिषि ।
सीदुत्ति । होता । चर्वथाय । सुकरुः ॥

- ३ yajñásya ketum, prathamám
puróhitam,
Agním náras, trisadhasthé sám
idhire.
- As banner of sacrifice, as first
domestic priest, men have kindled
Agni in the threefold abode. (Com-
ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise
 barhiṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krátuh.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótáram . . . dhūmáketum . . . yajñánám ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 8 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nf (p. 91). tri-śadhaṣṭhá: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 809, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 814, B 2).

३ असंमृष्टो वायसे मात्रोः सुर्खिरु
 मृद्धः कविर्दतिष्ठो विवस्तः । असंमृष्टः । वायसे । मात्रोः । सुर्खिः ।
 घृतेन स्वर्धयन्नप चाङ्गत
 धूमस्ते देतुर्मवहिषि श्रितः ॥ मृद्धः । कविः । उद् । अतिष्ठः । विवस्तः ।
 घृतेन । स्वा । अस्वर्धयन् । अपि । चाङ्गत ।
 धूमस्ते । देतु । अतुः । अमवत् । दिवि । श्रितः ॥

४ ásam-mṛṣṭo jāyase māt'rōḥ śūcīr. Uncleansed thou art born bright
 mandráh kavír úd atiṣṭho Vi- from thy two parents. Thou didst
 vásvataḥ. arise as the gladdening sage of
 ghṛtēna tvāvardhayann, Agna Vivásvant. With butter they
 shuta,
 dhūmás te ketur abhavad divi strengthened thee, O Agni, in whom
 śritáḥ. the offering is poured. Smoke be-
 came thy banner that reached to
 the sky.

ásam-mṛṣṭas: pp. of mr̄j wife, opposed to śūcīs, though un-
 cleansed, yet bright. māt'rós: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atiṣṭhas: 3. a. ipf. of sthā stand. Vivásvatas: gen. dependent on kavis; the sage (a common
 designation of Agni) of Vivásvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmás*, &c.: affords an analysis of Agni's epithet *dhūmáketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अभिर्वेण यज्ञसुप्त वेतु साधुया-	अभिः । नः । यज्ञम् । उप्तं । वेतु । साधुया ।
पिं नरो वि भरते गृहेऽगृहे ।	अभिम् । नरः । वि । भरते । गृहेऽगृहे ।
अभिर्दूतो अभवद्व्यवाहनो	अभिः । दूतः । अभवत् । व्यवाहनः ।
६ पिं वृषाना वृशते कुविकतुम् ॥	अभिम् । वृषानाः । वृशते । कुविकतुम् ॥

4 Agnír no yajñám úpa vetu
sādhuyá.

Agním náro ví bharante grhé-
grhe.

Agnír dutó abhavad dhavya-
váhano.

Agním vṛṇāná vṛṇate kavíkra-
tum.

Let Agni come straightway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer.

vetu : 8. a. ipv. of vi. bharante: see note on *bhr*, ii. 83, 10 a. grhé-grhe : 189 C a. dütás : Agni is characteristically a messenger as an intermediary between heaven and earth. dhavyaváhanas : Sandhi, 54. vṛṇānás : pr. pt. A. of 2. vṛṇ, choosing Agni as their priest. vṛṇate : 8. pl. pr. Ā of 2 vṛṇ.

५ तुम्हेऽन्ते मधुमत्तम् वच्चस्	तुम्हे । इहम् । अते । मधुमत्तम् । वच्चः ।
तुम्हे मनीषा इथमत्तु श्च इदे ।	तुम्हम् । मनीषा । इथम् । अत्तु । श्च । इदे ।
स्त्रा विरः सिन्धुमिवावनीर्महीरु	स्त्राम् । विरः । सिन्धुमिवावनी । अर्महीरु ।
चा पृष्ठान्ति शर्वसा वर्धयन्ति च ॥	महीः । चा । पृष्ठान्ति । शर्वसा । वर्धयन्ति । च ॥

६ túbhýedám, Agne, mádhumat-
tamam vácas,
yam manisá iyám astu sám
máhi.
á gírah, síndhum ivávánir
mahír,
á prñanti sávasā, vardháyantica.

*Fbr thee, O Agni, let this most
honied speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Samhitá text beside the much commoner túbhym (as in b) ; it occurs only before vowels with which it is always contracted, having only once (v. 80, 6) to be read with hiatus. manisá iyám : in this and two other passages of the RV. the á of manisá is not contracted in the Samhitá text, because it precedes the caesura. sám : in apposition, *as a delight or comfort.* síndhum iva : this simile occurs elsewhere also ; thus índram uktháni vāvṛdhub, samudrám iva síndhavah *the hymns strengthen Indra as the rivers the sea.* á prñanti : from pñ fill. sávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : es. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामपे अङ्गिरसो गुहा हितम्
अन्वविन्द्विक्षियत्वां वनेवने।
स वायसे मध्यमानः सही महात्
त्वामाङ्गः सहस्रचम्पङ्गिरः॥

6 tuám, Agne, Ángiraso gúhā
hitám
ánv avindafí chíáriyánám véne-
vane.
sá jayase mathyámānah saho
mahát:
tuám áshuḥ sáhasas putrám,
Ángirah.

त्वाम् । चुपे । अङ्गिरसः । गुहा । हितम् ।
चतुर्विन्द्विक्षियत्वां वनेवने ।
सः । वायसे । मध्यमानः । सही । महात् ।
त्वामाङ्गः । सहस्रचम्पङ्गिरः ॥

Thee, O Agni, the Ángirases discovered hidden, abiding in every wood. Thus thou art born, when rubbed with mighty strength : they call thee the son of strength, O Ángiras.

Ángirasas : an ancient priestly family (cp. x. 14, 8-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). gúhā hitám placed (pp. of dhā) in hiding, concealed, explained by śíśriyāñám vánē; having betaken himself (pf. pt. of ári) to, resting in, all wood. ánv avindan : they found him out as a means of sacrifice ; Sandhi, 40. vánē-vane : 189 C a. sá : as such = as found in wood (cp. p. 294 b). mathyámānas : pr. pt. ps. of math stir, being produced by the friction of the kindling sticks. sáho mahát : cognate acc.=with mighty strength (cp. sáhasā yó mathitó jāyate nfbhīh he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called sáhasas putrám son of strength : this, or sáhasah sūnúh, is a frequent epithet of Agni ; Sandhi, 48, 2 a. Ángiras : see note on a.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense : but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin ; he sheds rain-water as our divine (ásura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre : 1. 5-8. 10. Triṣṭubh ; 2-4. Jagatī ; 9. Anuṣṭubh.

१ अङ्गा॑ पद् तुवसे॒ गो॒भिरामि॑ :	अङ्गा॑ । पद् । तुवसे॒ । गो॒भिरामि॑ । आमि॑ ।
सुहि॑ पर्जन्यं॒ नमसा॑ विवास ।	सुहि॑ । पर्जन्यं॒ । नमसा॑ । आ॑ । विवास ।
कनिकादृष्टमो॑ चीरदानू॑	कनिकादत् । दृष्टमो॑ । चीरदानू॑ ।
ैती॑ दधात्वो॒ वंधीषु॑ गर्भम् ॥	ैती॑ । दधात्वो॒ । वंधीषु॑ । गर्भम् ॥

1 áchā vada tavásam gírbhir
 ábhīḥ;
stuhí Parjányam; námasá vi-
 váss.
kánikradad vṛṣabhbó jírádānū
réto dadhāti óśadhīśu gárbum.

Invoke the mighty one with these songs ; praise Parjanya ; seek to win him with obeisance. Bellowing, the bull of quickening gifts places seed in the plants as a germ.

áchā : with final vowel metrically lengthened in the second syllable of the Páda. vada : the poet addresses himself. viváss : ds. of van *win*. kánikradat : see iv. 50, 5 d. vṛṣabhbás : Parjanya. jírádānū : Sandhi, 47 ; his quickening gift is rain = rétas in d. gárbum : as apposition to rétas, Parjanya quickens the growth of plants with rain.

२ वि वृषाण् हस्तुत हृति रुषसो वि। वृषाण्। हृति। उत। हृति। रुषसः।
विश्वं विभाय सुवर्णं महावधात्। विश्वम्। विभाय। सुवर्णम्। महावधात्।
उतानांगा देष्टे वृष्णावतो उत। अनांगाः। देष्टे। वृष्णावतः।
यत्पर्यन्वः कुण्डल् हृति दुष्कृतः॥ यत। पर्यन्वः। कुण्डल्। हृति। दुष्कृतः॥

2 ví vṛksán hanti utá hanti ra-
 kṣáso :
vísvam bibhāya bhúvanam ma-
 hávadhāt.
utánāgā īṣate vṛṣṇiāvato,
yát Parjányah stanáyan hánti
 duṣkṛtaḥ.

He shatters the trees and he smiles the demons : the whole world fears him of the mighty weapon. Even the sinless man flees before the mighty one, when Parjanya thundering smites the evil-doers.

bibhāya : pf. of bhī = pr. (p. 342 a). mahávadhāt : a Bv. owing to its accent (p. 455 c). vṛṣṇiāvatas : Parjanya ; abl. with verbs of fearing (p. 816 b). ánāgā : with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas ; hence the utá before it has the force of even. On the internal Sandhi of duṣkṛt see 48, 2 a.

३ रुषीय कृश्याश्च अभिष्पद् रुषीत्रव। कृश्या। अश्वान्। अनुग्
आविर्द्वाताम्लकुति पृष्ठौ ऽप्तै। षिप्तै।

दूरात्सिंहस्तं खनथा उदीरते आविः । दूरान् । क्षुगुते । वर्षीन् । आहं ।
यत्पूर्वन्वः क्षुगुते वर्ष्यं नमः ॥ दूरात् । सिंहस्तं । खनथाः । उत् । ईरुते ।
यत् । पूर्वन्वः । क्षुगुते । वर्ष्यम् । नमः ॥

8 rathí iva kásayásvām abhikṣi-
pánn,
śvīr dūtán kṛṇute varṣiān áha.
dūrát simhásya stanáthā úd
írate,
yát Parjányah kṛṇuté varṣiám
nábhah.

Like a charioteer lashing his horses with a whip he makes manifest his messengers of rain. From afar arise the thunders of the lion, when Parjanya makes rainy the sky.

rathí: N. of rathín, much less common than rathí, N. rathís. The contraction rathíva also occurs in x. 51, 6; rathí iva is much commoner and would have been metrically better here. dūtán: the clouds. simhásya stanáthāḥ: condensed for ‘the thunders of Parjanya like the roars of a lion.’ varṣyám: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2 b. kṛṇuté: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

8 प्र वाता वान्ति पतर्यन्ति विद्युत् प्र । वाताः । वान्ति । पतर्यन्ति । विद्युतः ।
उदोषधीर्जिहते पिन्वते स्तः । उत् । ओषधीः । जिहते । पिन्वते । स्तः ।
इरा विश्वस्मि मुवनाय जायते रिति स्तः ।
यत्पूर्वन्वः पृथिवीं रेतसावति ॥ इरा । विश्वस्मि । मुवनाय । जायते ।
यत्पूर्वन्वः । पृथिवीम् । रेतसा । जवति ॥

4 prá vátā vánti; patáyanti vi-
dyúta;
úd óṣadhir jihate; pínvate súsh.
íra víévasmai bhúvanāyajáyate,
yát Parjányah pṛthivím rétasá-
vati.

The winds blow forth, the lightnings fall; the plants shoot up; heaven overflows. Nurture is born for the whole world when Parjanya quickens earth with seed.

vánti, jihate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhate, i. 85, 9 c. On the secondary root pínv see 184, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

५ यस्य ब्रते पृथिवी नद्धमीति ।	यस्य । ब्रते । पृथिवी । नद्धमीति ।
यस्य ब्रते शुकवञ्जमुरीति ।	यस्य । ब्रते । शुकवंत् । जमुरीति ।
यस्य ब्रते चोषधीर्विश्वरूपाः ।	यस्य । ब्रते । चोषधीः । विश्वरूपाः ।
स नः पर्वन्य महि शर्मे यह ॥	सः । नः । पर्वन्य । महि । शर्मे । यह ॥

5 yásya vraté pr̄thiví nánnamiti; In whose ordinance the earth
 yásya vraté sáphávaj járbhuríti, bends low; in whose ordinance
 yásya vratá óṣadhir viévá- hoofed animals leap about; in
 rúpāḥ: whose ordinance plants are omni-
 sé nah, Parjanya, máhi sáarma form, as such, O Parjanya, bestow
 yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nánnamiti: int. of nam (see 173, 2 b; 172 a). sáphávat: that which has hoofs, used as a n. collective. járbhuríti: int. of bhur quiver (174 a). óṣadhis: the following adj. viévárúpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sé: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ द्विवो नो वृष्टिं भैतो ररीध्वं ।	द्विवः । नः । वृष्टिम् । भैतः । रुरीध्वम् ।
प्र पिन्वत् वृश्वो अश्वस्य धाराः ।	प्र । पिन्वत् । वृश्वः । अश्वस्य । धाराः ।
अर्वाङ्गेतेन सनयितुगेहा ।	अर्वाङ् । एतेन । सनयितुगां । आ । इहि ।
अपो विविश्वन्मुरः पिता नः ॥	अपः । विविश्वन् । अमुरः । पिता । नः ॥
6 divó no vr̄ṣṭim, Maruto rari- dhvam;	Give us, O Maruts, the rain of heaven; pour forth the streams

prá pinvata vṛṣṇo ásvasya dhā-
rāḥ.
arvāṁ etēna stanayitnūnéhi,
apó niśicánn ásurah pitá nah.

*of your stallion. Hither with this
thunder come, pouring down the
waters as the divine spirit our
father.*

divás : this might be abl., from *heaven*, as it is taken to be by Sayana ; but it is more probably gen., being parallel to ásvasya dhárāḥ in b ; cp. ix. 57, 1, prá te dhárā, divó ná, yanti vṛṣṭayah thy streams go forth like the rains of heaven. raridhvam : 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas : the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 84, 18). vṛṣṇo ásvasya : = *stallion*. In c d Parjanya is again addressed. stanayitnūnéhi : the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi ; -néhi is based on the artificial contraction -ná (= -nā á)+ihi. The same Sandhi occurs in índréhi (i. 9, 1) for índra é ihi. With stanayitnūnā cp. stanáyan in 2 d and stanáthās in 8 c. apás = vṛṣṭim in a and dhárās in b. ásurah pitá nah : as appositional subject of the sentence, with the 2. ipv. ihi ; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि केन्द्र सुनय गर्भमा धा-
उदन्वता परि दीया रथेन।
इति सु कर्ष विकिंतं चर्ष
सुमा भवत्तादतो निपादाः॥

7 abhi kranda; stanáya; gárbham
á dhā;
udanvátá pári diyā ráthena.
dftim sú karṣa víkitam ní-
ficam :
samá bhavantu udváto nipádáḥ.

अभि । केन्द्रु । सुनय । गर्भम् । धा । धाः ।
उदन्वता । परि । दीयु । रथेन ।
इति८ सु । कर्ष९ । विकिंतम् । चर्ष९
सुमाः । भवत्तु । उद्वतः । निपादाः॥

Bellow towards us ; thunder ;
deposit the germ ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward : i.e. the heights and valleys
be level.

stanāya : accented as forming a new sentence. gárbham : cp. 1 d, réto dadhāti óśadhiṣu gárbham. dhās : 2. s. root so. sb. of 1. dhā. díyā : with final vowel metrically lengthened. dftim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. víśitam (from si tie) : untied so as to let the water run out. nyāśicam : predicative : = so that the untied orifice turns downward. samás : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि विश्च महान्तम् । कोशम् । उत् । अ॒च् । नि ।
 स्वन्दलां कुञ्चा विर्षिताः पुरसांत् । त्रिश्च ।
 घृतेन यावापृष्ठिवी चुन्ति स्वन्दलाम् । कुञ्चाः । विर्षिताः । पुर-
 सुप्रपाणं भवत्यस्याभ्यः ॥ लांत् ।
 घृतेन । यावापृष्ठिवी इति । वि । उ॒न्ति ।
 सुप्रपाणम् । भ॒वतु । च॒स्याभ्यः ॥

8 mahántam kóśam úd acā, ni Draw up the great bucket, pour
 śiñca; it down ; let the streams released
 syándantám kulyá víśitah pu- flow forward. Drench heaven and
 rástāt. earth with ghee ; let there be a good
 ghrténa dyáváppthiví ví undhi; drinking place for the cows.
 suprapāṇám bhavatu aghniá-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ni śiñca : Sandhi, 67 c. purás-tāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards' ; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghrténa : figuratively of rain, because it produces fatness or abundance. dyáváppthiví : Pragṛhya, but not analysed in the Pada text (cp. i. 85, 1 b). undhi : 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇám : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

८ यत्पर्वन् कनिकदत्

सुनयन् हंसि दुष्कातः ।

प्रतीहं विश्वं मोदते

थलिं च पृथिव्यामधि ॥

यत् । पुर्वन् । कनिकदत् ।

सुनयन् । हंसि । दुःक्षातः ।

प्रति । इदम् । विश्वम् । मोदते ।

यत् । किम् । च । पृथिव्याम् । अधि ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duškítah,
prátidám vísvam modate,
yát kim ca pṛthivyám ádhi.

*When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.*

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát
kim ca: indefinite prn., whatevcr (19 b), explains idám vísvam *this
world*; if a verb were expressed it would be bhávati.

१० अवर्षीर्षसुदु शू गृभाया-

कर्धन्वान्वेत्वा च ।

अजीजन् शीर्षधीभर्जनाय कम्

उत प्रजाभ्योऽविदो मनीषाम् ॥

अवर्षीः । वर्षम् । उत् । च । इति । सु ।

गृभाय ।

अकः । धन्वानि । अतिःएत्वा । च । इति ।

अजीजनः । शीर्षधीः । मोर्जनाय । कम् ।

उत । प्रजाभ्यः । अविदः । मनीषाम् ॥

10 ávarṣir varṣám: u id u śū gr-
bhāya;

ákar dhánvāni átietavā u.

ájijana óśadhir bhójanāya kám;
utá prajábhyo avido maniṣám.

*Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.*

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

ávarṣis : 2. s. s ao. of vṛṣ. u śú : on the Sandhi see 67c ; on the meaning of the combination, see under u and śú, 180. grbhāya : this pr. stem is sometimes used beside grbhñáti. ákar : 2. s. root ao. of kṛ. áti-etavái : cp. p. 468, 14 b a. ájjanas : cp. 1 d and 4 b. kám : see 180. Here we have the exceptional intrusion of a Jagati Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : s. ao. of vid find, thou hast found = received. prajābhyas : abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimúco nápát). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (ághrṇí) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषां नय
यो अङ्गसानुशासति ।
य एवेदमिति ब्रवत् ॥

सम् । पूषन् । विदुषां । नय् ।
यः । अङ्गसा । अनुशासति ।
यः । एव । इदम् । इति । ब्रवत् ॥

१ sám, Pūṣan, vidúṣā naya,
yó áñjasānuśásati,
yá evédám iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightforwardly
instruct us, and who shall say (it
is) 'just here'.*

vidúṣā : inst. governed by the sense of association produced by the combination of *naya* (*ni lead*) with *sám* : cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. *anuśásati* (3. s. pr. sb.) : who shall instruct us where to find what we have lost. *idám* : not infrequently, as here, used adverbially when it does not refer to a particular substantive. *brávat*: 8. s. pr. sb. of *brū*.

२ समु पूषा गमेमहि
यो गृहे चनिश्चासति ।
हुम एवेति च ब्रवत् ॥

सम् । च । इति । पूषा । गमेमहि ।
यः । गृहाण् । चनिश्चासति ।
हुमे । एव । इति । च । ब्रवत् ॥

३ sám u Pūṣṇá gamemahi,
yó gr̄háṁ abhiśásati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u : see p. 221, 2 ; on its treatment in the Pada text, p. 25, f. n. 2.
Pūṣṇá : see note on *vidúṣā*, 1 a. *gamemahi* (a ao. op. of *gam*) : we would preferably go with *Pūṣan* as our guide. *gr̄hāṁ* : that is, the sheds in which our lost cattle are.

४ पूष्यस्यकं न रिष्यति
न कोशोऽवं पद्यते ।
नो चस्य व्यथते पृष्ठिः ॥

पूष्यः । चक्रम् । न । रिष्यति ।
न । कोशः । अवं । पद्यते ।
नो इति । चक्रः । व्यथते । पृष्ठिः ॥

५ Pūṣṇá cakrám ná riṣyati,
ná kóśo अवं padýate;
nó asya vyathate pavíḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his belly waver.*

nó : = ná u, also not ; on the Sandhi cp. 24. kóśo अवं : on the Sandhi accent, see p. 465, 17, 3. asya : unaccented, p. 452, B.c. Sāyana explains *cakrám* as *Pūṣan's* weapon, and *pavíḥ* as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो चक्री हृविषाविधन्
न तं पूषापि मृष्टते ।
प्रथमो विन्दुते वसु ॥

4 yō asmai havisávidhan,
ná tám Pūṣépi mr̄ṣyate :
prathamó vindate vásu.

asmai : Pūṣan ; on the syntax, see 200, A 1 f; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mr̄ṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा चर्चेतु नः ।
पूषा रक्षते ।
पूषा वार्ण सनोतु नः ॥

5 Pūṣá gá ánu etu naḥ;
Pūṣá rakṣatu árvataḥ;
Pūṣá vajam̄ sanotu naḥ.

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन्नु प्र गा हृदि
यज्ञमानस्तुन्तः ।
चूषाकं सुवृतामुत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatáḥ,
samákam̄ stuvatám utá.

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatám : of the priests as a body.

यः । चक्री । हृविषा । चविधन् ।
न । तम् । पूषा । चर्चिते ।
प्रथमः । विन्दुते । वसु ॥

Him who has worshipped him with oblation Pūṣan forgets not : he is the first that acquires wealth.

पूषा । गा । चर्चु । एतु । नः ।
पूषा । रुचतु । चर्चतः ।
पूषा । वार्ण । सनोतु । नः ॥

Let Pūṣan go after our cows ; let Pūṣan protect our steeds ; let Pūṣan gain booty for us.

पूषण् । चर्चु । प्र । गा । हृदि ।
यज्ञमानस्तुन्तः । सुन्तः ।
चूषाकम् । सुवृताम् । उत ॥

O Pūṣan, go forth after the cows of the sacrificer who presses Sortha, and of us who praise thee.

६ माकिनैश्वाकीं रिष्ट
माकीं सं शांति केवटे ।
अथार्टिष्टाभिरा गंहि ॥

7 mákir neśān ; mákīm riṣān ;
mákīm sám śāri kēvāte :
átháriṣṭābhīr ā gahi.

neśāt : inj. ao. of naś be lost (see 149 a 2). riṣat : a. ao. inj. of riṣ. śāri : pa. ao. inj. of śṛ crush. áriṣṭābhīs : supply góbhīs.

८ पृथग्नं पूषणं वृथम्
र्युमनेष्टवेदसम् ।
ईशानं रात्रं हृमहे ॥

8 érvṇántam Pūṣāṇam vayám,
íryam ánaṣṭavedasam,
íśānam rāyá ímahe.

ánaṣṭa-vedasam : who always recovers property that has been lost ; he is also called ánaṣṭa-paśu : whose cattle are never lost ; cp. 1, 2, 5, 6, 7. rāyás : gen. dependent on íśānam (see 202 A a). ímahe : 1. pl. pr. Ā. of i go governing the acc. Pūṣāṇam : cp. 197 A 1.

९ पूषन्तरं व्रते वृथं
न रिष्येम् कदा चन ।
खोतारसं हृह स्मसि ॥

9 Pūṣan, táva vrató vayám
ná riṣyema kádā caná :
stotáras ta ihá smasi.

Pūṣan táva : note the Sandhi (40, 2). vraté : that is, while abiding in thy ordinance. smasi : 1. pl. of as be ; c gives the reason for the hope expressed in a b.

माकिः । नेश्वत् । माकीम् । रिष्ट् ।
माकीम् । सम् । शांति । केवटे ।
अथ । अर्टिष्टाभिः । आ । गंहि ॥

Let not any one be lost ; let it not be injured ; let it not suffer fracture in a pit : so come back with them uninjured.

पृथग्नम् । पूषणम् । वृथम् ।
र्युम् । अनेष्टवेदसम् ।
ईशानम् । रात्रः । हृमहे ॥

Pūṣan, who hears, the watchful, whose property is never lost, who disposes of riches, we approach.

पूषन् । व्रते । व्रते । वृथम् ।
न । रिष्येम् । कदा । चन ।
खोतारसं । हृह । स्मसि ॥

O Pūṣan, in thy service may we never suffer injury : we are thy praisers here.

१० परि पूषा परस्ताद्
धर्मे दधातु दर्शिणम् ।
पुनर्नी नष्टमावतु ॥

10 pári Púṣá parástād
dhástam dadhātu dákṣinam :
púnar no naṣtám ájatu.

परि । पूषा । परस्ताद् ।
हर्मः । दधातु । दर्शिणम् ।
पुनः । नः । नष्टम् । आ । अवतु ॥

*Let Púṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8). pári dadhātu : for protection. dhástam = hástam : 54. naṣtám : from naś be lost ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning of the vb. shows that by the n. naṣtám what is lost cows are intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुणाना यन्ति विश्मानाः ।	पुणानाः । यन्ति । विश्मानाः ।
इद्धो या वृच्छी वृषभो रुरादु	इद्धः । या । वृच्छी । वृषभः । रुरादु ।
ता आपो देवीरिह मार्मवन्तु ॥	ता: । आपोः । देवीः । इह । मार्म । चूष्मन् ॥

1 samudrájyeṣṭhāḥ salilásya má-
dhyāt
punānā yanti ánivíśamānāḥ :
Índro yá vajrī vṛṣabhbó raráda,
tá ápo devír ihá mám avantu.

*Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting : let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.*

samudrá-jyeṣṭhāḥ: that is, of which the ocean is the largest. salilásya: the aerial waters, referred to as *divyás* in 2 a, are meant. punānās: cp. pāvakás in c. ánivíśamānās: cp. i. 82, 10, where the waters are alluded to as átiṣṭhantīs and ánivesanās standing not still and resting not. raráda: of Indra, it is said elsewhere (ii. 15, 3), vajrēṇa khány atrñan nadinām with his bolt he pierced channels for the rivers. tá ápo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिवा उत वा सर्वनि	याः । आपोः । दिवा: । उत । वा । सर्वनि ।
खुगिरिमा उत वा याः स्वर्यंजाः ।	खुगिरिमाः । उत । वा । याः । स्वर्यम् जाः ।
समुद्रार्था याः मुर्चयः पावकास	समुद्रञ्चर्थाः । याः । मुर्चयः । पावकाः ।
ता आपो देवीरिह मार्मवन्तु ॥	ताः । आपोः । देवीः । इह । मार्म । चूष्मन् ॥

2 yá Ápo divyā utá vā srávanti
khanítrimā utá vā yáḥ svayam-
jāḥ ;
samudrárthā yáḥ śúcayah pa-
vākás :
tā Ápo devír ihá mám avantu.

The Waters that come from heaven or that flow in channels or that arise spontaneously, that clear and purifying have the ocean as their goal : let those Waters, the goddesses, help me here.

divyás : that fall from the sky as rain : cp. salilásya madhyāt in 1 a. khanítrimās : that flow in artificial channels : cp. Índro yá raráda in 1 c. svayamjás : that come from springs. samudrárthās : that flow to the sea ; cp. samudrájyeṣṭhāḥ punānā yanti in 1 a, b. pāvakás : this word here and elsewhere in the RV. must be pronounced pavāká (p. 437 a 9).

3 यासं राजा वर्षणो याति मध्ये
सत्त्वानुते चूच्यपश्चजनानाम् ।
मधुसुतः शुचयो याः पावकास
ता आपी देवीरिह मामवन् ॥

यासाम् । राजा । वर्षणः । याति । मध्ये ।
सत्त्वानुते इति । चूच्यपश्चन् । जनानाम् ।
मधुसुतः । शुचयः । याः । पावकाः ।
ता । आपी । देवीः । इह । माम् । अवन् ॥

3 yásām rājā Váruno yáti má-
dhye,
satyānṛté avapásyañ jánānām,
madhuśūtah śúcayo yáḥ pa-
vākás :
tā Ápo devír ihá mám avantu.

In the midst of whom King Varuna goes looking down upon the truth and untruth of men, who distil sweetness, clear and purifying : let those Waters, the goddesses, help me here.

Várunas : this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan : this shows that the celestial waters are here meant ; on the Sandhi see 40, 1. satyānṛté : Pragṛhya (26 ; cp. p. 437, note 3) ; accent : p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuśūtas : that is, inherently sweet.

4 यासु राजा वर्षणो यासु सोमी
विश्वे देवा यासुर्वं मदन्ति ।

यासु । राजा । वर्षणः । यासु । सोमः ।
विश्वे । देवाः । यासुर्वं । चर्जैम् । मदन्ति ।

वैश्वानरो यास्यिः प्रविष्टः
ता आपो द्वेवीर्ह मानवन् ॥ वैश्वानरः । यासु । आयिः । प्रविष्टः ।
ता । आपः । द्वेवीः । इह । माम् । आवन् ॥

¶ yásu rájā Váruṇo, yásu Sómo,
Viśve devá yásu úrjam mág-
anti;
vaiśvánaró yásu Agníh prá-
viṣṭas:
tā Ápo devír ihá mám avantu.

In whom King Varuna, in whom Soma, in whom the All-gods drink exhilarating strength, into whom Agni Vaiśvānara has entered: let those Waters, the goddesses, help me here.

úrjam : cognate acc. with máganti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvánarás : *belonging to all men*, a frequent epithet of Agni. práviṣṭas : Agni's abode in the Waters is very often referred to; cp. also his aspect as Apám nápāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUNĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उदां चकुर्वद्या सुप्रतीकं	उत् । चाम् । चकुः । चद्या । सुप्रतीकम् ।
देवयोरेति सूर्यसतन्वान् ।	देवयोः । एति । सूर्यः । ततन्वान् ।
चमि थो विश्वा मुवनानि चष्टे	चमि । थो । विश्वा । मुवनानि । चष्टे ।
स मन्यु मर्त्येष्वा चिकेत ॥	स । मन्युम् । मर्त्येषु । आ । चिकेत ॥

1 úd vām cákṣur, Varunā, suprá-
tikam
deváyor eti Súrias tatanván.
abhi yó vísvā bhúvanāni cásṭe,
sá manyúm mártiesu á ciketa.

*Up the lovely eye of you two
gods, O (Mitra and) Varuna, rises,
the Sun, having spread (his light);
he who regards all beings observes
their intention among mortals.*

cákṣus: cp. vii. 63, 1, úd u eti ... Súryah ... cákṣur Mitrásya Várupasya *up rises the Sun, the eye of Mitra and Varuna.* Varuna: has the form of the voc. s., which could be used elliptically; but the Padapáṭha takes it as the shortened form of the elliptical dual Varunā (cp. 198, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi ... cásṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit *perceive* (cp. 189, 4). In d the caesura irregularly follows the third syllable.

१ प्र चां स मित्रावरुणावाचा	प्र । चाम् । सः । मित्रावरुणौ । चूत्याचौ ।
विप्रो मर्त्यानि दीर्घशुद्धिर्यति ।	विप्रः । मर्त्यानि । दीर्घशुद्धि । शुद्धिर्यति ।

थस्य ब्रह्माणि सुक्रतु अवाच्य
आ अत्कल्पा न शुरदः पृणिष्ठे ॥ थस्य । ब्रह्माणि । सुक्रतु इति सुक्रतु ।
अवाच्यः ।
आ । यत् । कल्पा । न । शुरदः । पृणिष्ठे
इति ॥

2 prā vām sā, Mitrā-Varunāv,
ṛtāvā
vipro mānmāni dīrghaśrūd
iyarti,
yásya brāhmāṇi, sukratū, &
vātha,
á yát krātvā ná śarādāḥ pr-
náitho.

Forth for you two, O Mitra-Varuna, this pious priest, heard afar, sends his hymns, that ye may favour his prayers, ye wise ones, that ye may fill his autumns as it were with wisdom.

iyarti: 3. s. pr. of गो. yásya . . . áváthas = yát tásya áváthas: on the sb. with relatives see p. 356, 2. sukratū: see note on र्तावरी, i. 160, 1 b. The repeated unaccented word in the Pada text here is not marked with Anudattas because all unaccented syllables following a Svarita are unmarked. á pṛṇāithe: 2. du. sb. pr. of पूर्ण fill. The meaning of d is not quite certain, but is probably 'that ye who are wise may make him full of wisdom all his life'. śarādas: autumns, not varṣāṇi rains (which only occurs in the AV.), regularly used in the RV. to express years of life, because that was the distinctive season where the RV. was composed.

३ प्रोरोभिन्नचावस्था पृष्ठिकाः
प्र द्विव चूष्वादृहृतः सुदानू ।
सश्चौ दधाये ओर्धीषु वित्स्
चूर्धम्युतो अनिभिष्व रचमाणा ॥ प्र । उरोः । भिन्नचावस्था । पृष्ठिकाः ।
प्र । द्विवः । चूष्वात् । दृहृतः । सुदानू इति
सुदानू ।
सश्चौ । दधाये इति । ओर्धीषु । वित्स् ।
चूर्धम्युतो । अनिभिष्व । रचमाणा ॥

3 prā urō, Mitrā-Varunā, pṛthi-
vyāḥ,

From the wide earth, O Mitra-Varuna, from the high lofty sky,

prá divá pśvād bṛhatáḥ, su-
dānū,
spásō dadhāthe óśadhiṣu vikṣú
fdhag yató, 'nimiṣam rākṣa-
māṇā.

*O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.*

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-í. sudānū : see note on sukratū in 2 c. spásas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). óśadhiṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimisam : acc. of á-nimis f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimisá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मिचस्त् वर्षणस्त् धाम् शुष्मो रोदसी बद्धे महिला । अद्यन्नासा अद्यन्नामवीरः । प्र अद्यन्नामा वृजनं तिराते ॥	शंस । मिचस्त । वर्षणस्त । धाम । शुष्मः । रोदसी इति । बद्धे । महिला । अद्यन्न । नासाः । अद्यन्नाम् । अवीरः । प्र । अद्यन्नामा । वृजनम् । तिराते ॥
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4 śámsā Mitrásya Várūṇasya dhá-
ma : *I will praise the ordinance of
Mitra and Varuṇa : their force
presses apart the two worlds with
might. May the months of non-
sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.*

śúsmo ródasi badbadhe mahitvá.
áyan māsā áyajvanám avirāḥ;
prá yajñámanmā vṛjánam tirāte.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. a.' sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. pra. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 28, 8, ví bādhīṣṭa syá ródasi mahitvá *he has pressed asunder the two worlds with his might.* mahitvá : inst.

(p. 77). áyan: 3. pl. pr. sb. of *i go* (p. 180). avírās: predicative = *as sonless*; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tī *cross*; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avíras in c); cp. prá yé bándhum tiránte, gávyā pŕicánto ásvyā magháni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

४ अमूरा विश्वा वृषणाविमा वां	अमूरा । विश्वा । वृषणा॒ । दुमाः । वाम् ।
न यासुं चिरं ददृशे न युशम् ।	न । यासु । चिरम् । ददृशे । न । युशम् ।
द्रुहः सचने चर्णता जनानां	द्रुहः । सचने॒ । चर्णता । जनानाम् ।
न वां निष्काव्युचिते अमूरण् ॥	न । वाम् । निष्कानि॑ । अचिते॑ । अमूरण् ॥

५ आमूरा, विश्वा, वृषानाव, इमा वाम्, ना यासु ओत्राम् दाद्रासे, ना या- क्षाम्.	<i>O wise mighty ones, all these (praises) are for you two, in which no marvel is seen nor mystery. Avengers follow the falsehoods of men: there have been no secrets na vām ninayáni acíte abhūvan.</i>
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The interpretation of this stanza is uncertain. Following the Padapāṭha I take áamūrā to be a du. m. agreeing with vṛṣānau, but viśvā for viśvās (contrary to the Pada) f. pl. N. agreeing with imás *these* (sc. stutáyas). nā otrām: that is, no deceit or falsehood. dādrāse: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuna (cp. 8 c). nā ninayáni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

६ समुं वां युज्ञं महयं नरीभिर्	सम् । उं हति॑ । वाम् । युज्ञम् । महयम् ।
उवे वां मिचावरणा सुवाधः ।	उमे॑ । वाम् । मिचावरणा॑ । सुवाधः ।
प्र वां मर्याव्युच्चे॑ नवानि॑	प्र । वाम् । मर्यानि॑ । उच्चे�॑ । नवानि॑ ।
कृतानि॑ प्रला॑ चुमुष्मिमानि॑ ॥	कृतानि॑ । प्रला॑ । चुमुष्मन् । दुमानि॑ ॥

6 sám u vām yajñiám mahayam *With reverence I will consecrate
námobhir; for you the sacrifice; I call on you
huvé vām, Mitrā-Varuñā, sa- two, Mitra-Varuña, with seal
bádhaḥ. (These) new thoughts are to praise
prá vām mánmāni r̥cāse návāni; you; may these prayers that have
kṛtāni bráhma jujuṣann imáni. been offered be pleasing.*

sám mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hū *call*. sabádhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . r̥cāse: dat. inf. from aro *praise* (see p. 192, b 1; cp. p. 468, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 8. pl. sb. pf. of juṣ (140, 1).

७ दुर्यं देव पुरोहितिर्युवभ्यां	दुर्यम् । देवा । पुरोऽहितिः । युवऽभान् ।
युज्ञेषु मिशावद्वावकारि ।	युज्ञेषु । मिशावद्वारो । चकारि ।
विशाखि दुर्गा पिपृतं तिरो गी	विशाखि । दुर्गा । पिपृतम् । तिरः । गी ।
यूर्यं पात सुस्तिभिः सदा नः ॥	यूर्यम् । पात् । सुस्तिभिः । सदा । नः ॥

7 iyám, devā, puróhitir yuvá- *This priestly service, O gods, has
bhyám been rendered to you two at sacri-
yajñiśeṣu, Mitrā-Varuñāv, akāri; jices, O Mitrā-Varuña. Take us
vísvāni durgá pipṛtam tiró no. across all hardships. Do ye protect
yūyám pāta suastibhiḥ sádā us evermore with blessings.*
nah.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Mandala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyám: note the difference between this form and yúvabhyám, dat. du. of yúvan *youth*. Mitrā-Varuñā: note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of श्व.
कारि : ps. ao. of कृ do. पिप्तम् : 2. du. ipv. pr. of पृ put across.
युयाम् : pl., scil. देवाः, because the line is a general refrain
addressed to the gods, not to Mitra-Varuna.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called एताः, or by seven swift mares called हरित bays.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (śyudha) which Mitra-Varuṇa conceal with cloud and rain, or their felly (pavī), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (cakrā), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (विवाकर्मन्) is once applied to him. By his greatness he is the divine priest (asturyā purōhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of श्वर light, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre: Triṣṭubh.

१ उद्देति सुभगो विश्वचक्षः।
साधारणः सूर्यो मानुषाणाम्।
चरुमिचक्ष वर्षक्ष देवश्।
चर्मैव यः समविवृत्तमांसि॥

उत्। कुं इति। एति। सुभगः। विश्व
चक्षः।
साधारणः। सूर्यः। मानुषाणाम्।
चरुः। मिचक्षः। वर्षक्षः। देवः।
चर्मैव यः। समविवृत्तमांसि॥

१ úd u eti subhago viśvācakṣah
sādhāraṇah Súrio mānuṣānām,
cákṣur Mitrásya Váruṇasya
devás,
cármeva yáḥ samavivyak tá- skin.
māṁsi.

*Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuna, the god who
rolled up the darkness like a
skin.*

viśvācakṣas : cp. urucákṣas in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 c a. cákṣus : cp. vii. 61, 1. sam-ávivyak : 3. s. ipf. of vysa extend. cárma iva : cp. iv. 13, 4, raśmáyah Súriasya cármevávādhus támo apsú antáḥ the rays of the sun have deposited the darkness like a skin within the waters.

२ उद्देति प्रसवीतः जनानां
महाञ्छतुरर्णवः सूर्यस्त्।
सुमानं चक्रं पर्याविवृत्सन्
यदेत्तद्यो वहति धूर्षु युक्तः॥

उत्। कुं इति। एति। प्रसवीता। जना-
नाम्।
महाञ्। क्षेत्रः। अर्णवः। सूर्यस्त्।
सुमानं। चक्रम्। पर्याविवृत्सन्।
यत्। एत्तद्यः। वहति। धूर्षु। युक्तः॥

२ úd u eti prasavítā jánānām
mahán ketúr arpaváḥ Súriasya,
samānām cakrám pariavívṛtsan,
yád Etaśo váhati dhūrṣu yuktáḥ.

*Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.*

prasavítā : with metrically lengthened i (cp. p. 440, 4) for prasavítā as restored by the Padapāṭha ; cp. 4 c, jánāḥ Sūryena prásütāḥ. samānám : uniform, with reference to the regularity of the sun's course. cakrám : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvīvṛtsan : ds. of vṛt turn ; cp. p. 462, 18 a. Etaśás : as the name of the sun's steed, is several times mentioned ; but Sūrya is also often said to be drawn by seven steeds ; cp. i. 164, 2, saptá yuṣijanti rātham ékacakram, ékō áśva vahati saptánāmā seven yoke the one-wheeled car, one steed with seven names draws it. dhūrgū : the loc. pl. as well as the a. of this word is used in this way.

१ विभ्रांमान उषसामुपस्थाहृ	विभ्रांमानः । उषसाम् । उपस्थात् ।
रेष्मेदेवत्युम्बमानः ।	रेष्मेः । उत् । एति । उत्युम्बमानः ।
एष मे देवः संविता चक्षन्तु	एषः । मे । देवः । संविता । चक्षन्तु ।
थः समानं न प्रमिगति धाम ॥	थः । समानम् । न । प्रमिगतिः । धाम ॥

१ vibhrájamāna usásām upásthād
rebháir úd eti anumadyámānah. *Shining forth he rises from the lap of the dawns, greeted with gladness by singers. He has seemed to me god Savitṛ who infringes not the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavítā, prásütāḥ) specially applicable to Savitṛ. ná pramināti : cp. what is said of Dawn in i. 123, 9, rtásya ná mināti dhāma she infringes not the law of Order.

४ द्विवो इकम उद्वच्छा उद्देति	द्विवः । इकमः । उद्वच्छाः । उत् । एति ।
द्वूरेष्वर्षस्तरणिर्भावमानः ।	द्वूरेष्वर्षयः । तरणिः । भावमानः ।
गृनं चनाः सूर्येण प्रसूता	गृनम् । चनाः । सूर्येण । प्रसूताः ।
चयन्नर्थीनि क्षणवप्त्वांसि ॥	चयन् । र्थीनिः । क्षणवन् । चपांसि ॥

4 divó rukmá urucáksā úd eti,
dūréarthas tarápī bhrája-
mānah.

nūnám jánah Súriena prásütā
éyann árthāni, kṛṇávann á-
pāmsi.

divó rukmáḥ : cp. vi. 51, 1, rukmá ná divá úditā vy ādyaut like a golden gem of the sky he has shone forth at sunrise ; and v. 47, 3, mādhye divó níhitah píśnir ámā the variegated stone set in the middle of the sky. dūréarthas : Surya has far to travel before he reaches sunset. éyan : 3. pl. pr. sb. of i go. árthāni : note that this word is always n. in the RV. except in two hymns of the tenth book, in which it is m. kṛṇávan : 3. pl. pr. sh. of kṛ do ; accented because beginning a new sentence (p. 465, 18 a).

4 यथा चक्रुरमृतां गतुमस्ति
शेनो न दीयन्नवैति पाथः ।
प्रति वां सूर उदिते विधेम्
नमोभिर्भिर्चावदणोत हृष्टेः ॥

5 yátrā cakrúr amftā gätum
asmai,
éyenó ná díyaun ánu eti pá-
thah.
práti vám, súra údite, vidhema
námobhir Mitrā-Varuṇotá ha-
vyáih.

yátrā : the final vowel metrically lengthened. amftās : various gods, as Varuna, Mitra, and Aryaman (vii. 60, 4), are said to have made paths for the sun. práti to be taken with vidhema. súra , údite : loc. abs. (205 b).

6 पूर्णिमो वर्षणो अर्द्धमा नस्
गर्वे तोकाय वरिवो दधनु ।

The golden gem of the sky, far-
seeing rises, whose goal is distant,
speeding onward, shining. Now
may men, aroused by the Sun,
attain their goals and perform their
labours.

यत्ते । चक्रः । चक्रुताः । गतुम् । अस्ति ।
शेनः । न । दीयन् । अनु । एति । पाथः ।
प्रति । वाम् । सूरे । उदिते । विधेम् ।
नमः भिर्भिर्भिर्चावदणोत् । हृष्टेः ॥

Where the immortals have made
a way for him, like a flying eagle
he follows his path. To you two,
when the sun has risen, we would
pay worship with adorations, O
Mitra-Varuna, and with offerings.

पूर्णिमः । वर्षणः । अर्द्धमा । नः ।
गर्वः । तोकाय । वरिवः । दधनु ।

सुगा नो विश्वा सुपथानि सन्
चूयं पात् खस्तिमः सदा नः ॥ सुगा । नः । विश्वा । सुपथानि । सन् ।
चूयम् । पात् । खस्तिमः । सदा । नः ॥

6 nū Mitró Várund Aryamá nas
tmáne tokáya várivo dadhantu : *Now may Mitra, Varuna, and*
sugá no viśvā supáthāni santu. *Aryaman grant wide space to us*
yūyám pāta suastibhiḥ sádā *ourselves and to our offspring.*
nah. *Let all our paths be fair and easy*
to traverse. Do ye protect us ever-
more with blessings.

nú: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmáne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanú *body* altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugá: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

ASVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (asv-in horseman) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiranya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *wondrous* and násatya *true*.

They are more closely associated with honey (*mádhav*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhūs. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rāśabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartis*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭṛ's daughter Saranyú (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ आपु स्वसुरुषसो नगिबहीते	आपं । स्वसुः । उषसः । नव् । विहीते ।
त्रिणक्ति कृष्णीरुषाय पन्थाम् ।	त्रिणक्ति । कृष्णी । अरुषाय । पन्थाम् ।
अश्वामधा गोमधा वां ऊवेम्	अश्वामधा । गोमधा । वाम् । ऊवेम् ।
दिवा नक्तं शर्दमस्युयोतम् ॥	दिवा । नक्तम् । शर्दम् । अस्युयोतम् ॥

1 ápa svásur Uṣáso Nág jihite: *Night departs from her sister*
riṇákti kṛṣṇír aruṣáya pánthám. *Dawn. The black one yields a*
ásvāmaghā, gómaghā, vām hu- *path to the ruddy (sun). O ye that*
vema: *are rich in horses, rich in cows,*
dívā náktam sárum asmád yu- *on you two we would call: by day*
yotam. *and night ward off the arrow*
from us.

Nák (N. of nás): this word occurs here only. ápa jihite : 3. s. Ā. from 2. hā. Uṣásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svásā svásre jyáyasyai yónim áraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, náktosásā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇis (dec., p. 87): night; cp. i. 118, 2, évetyá ágad áraig u kṛṣṇá sádanáni asyāḥ *the bright one has come; the black one has yielded her abodes to her.* riṇákti: 3. s. pr. of ric leave. aruṣáya: to the sun; cp. i. 118, 16, áraik pánthám yátave súryāya *she has*

yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: *the arrow of death and disease; for the Aśvins are characteristically healers and rescuers.* asmád: p. 104. yuyotam: 2. du. of *yu separate, for yuyutam;* cp. 2 c and note on ii. 33, 1 b.

१ उपायांतं दाशुषे मर्तीयं	उपायायांतम् । दाशुषे । मर्तीयं ।
रथेन वाममश्चिना वहन्ता ।	रथेन । वामम् । अश्चिना । वहन्ता ।
युयुतमस्तदनिराममीवां	युयुतम् । अनिराम् । अमीवाम् ।
दिवा नक्तं माध्वी चासीथां गः ॥	दिवा । नक्तम् । माध्वी इति । चासीथाम् । गः ॥

२ upāyātām dāśuṣe mártiāya ráthena vāmām, Aśvinā, vāh- antā. yuyutām asmād ánirām ámī- vām: dívā naktām, mādhvī, trásī- thām nah.	Come hither to the aid of the pious mortal, bringing wealth on your car, O Aśvins. Ward off from us languor and disease: day and night, O lovers of honey, may you protect us.
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upa-ā-yātam: 2. du. ipv. of yā *go*; on the accent see p. 469, 20 A a.a. mādhvī: an epithet peculiar to the Aśvins. trásithām: 2. du. Ā. s so. op. of trā *protect* (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्तां चुट्ठो सुखायदो वृषणो वर्तयन् ।	आ । वाम् । रथम् । अवमस्ताम् । वि चुट्ठो ।
सूर्यमभिमृतयुग्मिरच्चेर आश्चिना वसुमनं वहेथाम् ॥	सूर्यमभिमृतः । वृषणः । वर्तयन् । सूर्यमभिमृतः । वृतयुक्तमिः । आश्चेः । आ । अश्चिना । वसुमनम् । वहेथाम् ॥

४ ए वाम राथम वामास्याम् विउ- प्तान् सुमास्यावो विष्णो वर्तयन्तु. आश्चिना वसुमनं वहेथाम् ॥	Let your kindly stallions whirl hither your car at (this) latest day- break. Do ye, O Aśvins, bring it
--	--

syúmagabhaſtim ptayúgbhir ás- that is drawn with thongs with your
vair,
horses yoked in due time, hither,
á,Aſvinā,váſumantam vahethām. laden with wealth.

avamásyám: prn. adj. (120 c 1). **sumnáyávas**: the vowel is metricaly lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वां रथी नृपती अस्ति वोऽहा
चिदन्धुरो वसुमाँ उस्थामा ।
आ ने एना नासुत्योपय थातम्
अभि यदां विश्वप्स्त्यो विगति ॥

यः । वाम् । रथः । नृपती इति नृपती ।
अस्ति । वोऽहा ।
चिदन्धुरः । वसुमाण् । उस्थामा ।
आ । नः । एना । नासुत्या । उपय । थातम् ।
अभि । यद् । वाम् । विश्वप्स्त्यः । वि-
गति ॥

4 yó vām rátho, nr̄pati, ásti
volhá,
trivandhuró vásuṁāṁ usrá-
yāmā,
é na ená, Násatyā, úpa yātam,
abhi yád vām viśvápsnio jígāti.

*The car, O lords of men, that is
your vehicle, three-seated, filled with
riches, faring at daybreak, with that
come hither to us, Násatyas, in
order that, laden with all food, for
you it may approach us.*

trivandhurás: accent, p. 455 *c. a.* vásuṁān: Sandhi, 89. á
úpa yātam: p. 468, 20 *a*; cp. note on upayātam in 2 *a.* enā:
p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
meaning of this word being doubtful, the sense of the whole Pada
remains uncertain. jígāti 3. s. sb. of gā go, indistinguishable from
the ind.

५ युवं च्छवानं वरसोऽमुमुक्षुं
नि पेदवं चहशुरामुमश्चम् ।
निरंहस्तसमसः सर्तमचि
नि जाङ्गुवं शिथिरे धातमनः ॥

युवम् । च्छवानम् । वरसः । अमुमुक्षुम् ।
नि । पेदवे । चहशुः । आमुम् । अश्चम् ।
निः । चंहसः । तमसः । सर्तम् । अचिन् ।
नि । जाङ्गुम् । शिथिरे । धातम् । चुत्त-
रिति ॥

5 yuvám Cyávānam jarásō 'mu-
muktam,
ní Pedáva ühathur áśum áś-
vam;
nir áṁphasas támasah spartam
Átrim,
ní Jahuśám śithiré dhātam
antah.

*Ye two released Cyardna from
old age, ye brought a swift horse
to Pedu; ye rescued Atri from
distress and darkness; ye placed
Jahusa in freedom.*

yuvám: note that this is the nom., yuváni being the acc.: p. 105. Cyávána is several times mentioned as having been rejuvenated by the Aśvins. jarásas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158).ní ühathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. nih spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense.ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Aśvins: 'ye carried away at night Jahuṣa who was encompassed on all sides'.

६ इयं मनोषा इयमञ्चिना गीर्
इमां सुवृत्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयूक्तमन्
पूर्यं पात् स्वस्तिभिः सदा नः ॥

इयम् । मनोषा । इयम् । अञ्चिना । गीरः ।
इमाम् । सुवृत्तिम् । वृषणा । जुषेथाम् ।
इमा । ब्रह्माणि । युवयूक्तिम् । अग्नमन् ।
पूर्यम् । पात् । स्वस्तिभिः । सदा । नः ॥

6 iyám manisá, iyám, Aśviná, gír.
imám suvṛktim, vr̄ṣanā, juṣe-
thām.
imá bráhmāṇi yuvayúni agmen.
yūyám pāta suastibhiḥ sādā
nah.

*This is my thought, this, O
Aśvins, my song. Accept gladly
this song of praise, ye mighty ones.
These prayers have gone addressed
to you. Do ye protect us evermore
with blessings.*

manisá: this is one of the four passages in which the nom. of the der. & dec. does not contract with a following vowel in the Samhitá text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gir: 82. agman: &. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrā*) and the term *āsura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā occult power*; the epithet *māyīn crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun: he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the *āṇḍūnd*.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dṝhtavrata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (*pássas*) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek *oúpavos* *sky*. In any case, the word appears to be derived from the root *vr̥* *cover* or *encompass*.

vii. 86. Metre: Tristubh.

੧ ਧੀਰਾ ਲੰਘ ਮਹਿਨਾ ਜੁਗੁਥਿ
 ਵਿ ਥਕਾਥਕ ਰੋਦਸੀ ਚਿਕੁਵੰਤੀ ।
 ਪ੍ਰ ਨਾਕਮੂਲਾਂ ਨੁਗੁਦੇ ਨੂਹਨੈ
 ਦ੍ਰਿਤਾ ਜਚੰ ਪੁਗਰਥ ਮੂਸ ॥

ਧੀਰਾ । ਤੁ । ਅੁਥ । ਮੁਹਿਨਾ । ਜੁਗੁਥਿ ।
 ਵਿ । ਥਿ । ਤੁਥਕ । ਰੋਦਸੀ । ਇਤਿ । ਚਿਤ ।
 ਚੁਵੀਂ ਇਤਿ ।
 ਪ੍ਰ । ਨਾਕਮ । ਅੁਲੰਘ । ਨੁਗੁਦੇ । ਨੂਹਨੈ ।
 ਦ੍ਰਿਤਾ । ਜਚੰ । ਪੁਗਰਥ । ਚ । ਮੂਸ ॥

I dhírā tú asya mahinā janūmṣi,
ví yás tastámbha ródasī cid
urvi.
*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam r̄svám nunude bṛh-
ántam,
dvitá náksatram; papráthac ca
bhúma.

worlds. He has pushed away the high, lofty firmament and the day-star as well; and he spread out the earth.

dhirā: cp. 7 c, ácetayad acitah; and vii. 60, 6, acetásam cio
citayanti dáksaih *they with their skill make even the unthinking think.*
asya = Váruṇasya. **mahiñá** = mahimná (see 90, 2, p. 69). Varuṇa
(as well as other gods) is several times said to hold apart heaven and
earth (e. g. vi. 70, 1), which were supposed to have originally been
united. **prá nunude**: pushed away from the earth; cp. vii. 99, 2
of Viṣṇu: *úd astabhnā nákam rṣvám bṛhántam thou didst prop up*
the high lofty firmament. **nákam**: means the *vault of heaven*; there
is nothing to show that it ever has the sense of *sun* which Sayana
gives it here. Sayana also makes the verb **nunude**, though unaccented,
depend on the relative in b; c is, however, equivalent to a relative
clause (cp. ii. 12, 5 b. 8 d). **náksatram**: in the sing. this word
regularly refers to the sun, in the pl. to the stars. Varuṇa and other
gods are often said to have raised the sun to, or to have placed it
in, heaven. **dvitá**: *doubly* to be taken with **nunude**; that is, he
raised up from the earth both the vault of heaven and the sun.
papráthat: ppf. of **prath** (140, 6); accented because it begins a
new sentence. **bhúma**: note the difference between **bhūmāu** n.
earth and **bhūmán** m. *multitude* (p. 259).

२ उत स्थां तन्वां उं वदे तत्
कुदा न्वृमर्देण सुवानि ।
किं मे हृष्मद्वेषागो चुयित
कुदा मृक्तीकं सुमना अभि ख्यम् ॥

उत् । स्थां । तन्वा । सम् । वदे । तत् ।
कुदा । नु । अन्वः । वर्देण । सुवानि ।
किम् । मे । हृष्म । अद्वेषागः । चुयित् ।
कुदा । मृक्तीकम् । सुमनाः । अभि ।
ख्यम् ॥

2 utá sváyā tanú sám vade tát : And I converse thus with myself :
 kadá nú antár Várune bhu- 'when, pray, shall I be in com-
 vání ? munion with Varuna ? What obla-
 kím me havyám áhṛṇāno juṣeta ? tion of mine would he, free from
 kadá mr̄likám sumánā abhi wrath, enjoy ? When shall I, of
 khyam ? good cheer, perceive his mercy ?'

sváyā tanvā : with my own body = with myself (cp. p. 450, 2 b).
nv antár ; loc. cit. Note that when a final original r appears in the Samhitā text, it is represented by Visarjanīya only in the Pada text ; on the other hand, antāḥ in vii. 71, 5 appears as antár íti ; within Varuṇa = united with Varuṇa. bhuvāni : 1. s. sb. root ao. of bhū be. khyam : 1. s. inj. a. ao. of khyā.

३ पृष्ठे तदेनो वरुण दिव्याशु-
पी एमि चिकितुषो विपृष्ठम् ।
समाजमित्रे कवयच्छिदाङ्गर्
च्यं हु तुभ्यं वरुणो वरुणीति ॥

पृष्ठे । तद् । एनः । वरुण । दिव्याशु ।
उपो इति । एमि । चिकितुषः । विपृष्ठम् ।
समाजम् । इत् । मे । कवयः । चित् । आङ्गः ।
च्यम् । हु । तुभ्यम् । वरुणः । वरुणीति ॥

8 prchē tād éno, Varuṇa, di-
dīkṣu ;
úpo emi cikitūṣo vipṛcham ;
samānām īn me kavāyaś cid
āhur :
ayám ha túbhyaṁ Váruṇo hr-
ṇite.

*I ask about that sin, O Varuṇa,
with a desire to find out ; I ap-
proach the wise in order to ask ;
the sages say one and the same
thing to me : 'this Varuṇa is wroth
with thee.'*

prchē : 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty : it has been explained as L. pl. of a supposed word didīfē, a very improbable formation = among those who see ; also as N. s. of a ds. adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably best, following the Padapāṭha, to take the word as n. of the ds. adj. used adverbially (with adv. shift of accent) = with a desire to see, i. e. find out. úpo = úpa u (24). cikitūṣas : A. pl. of the pf. pt. of cít perceive. vi-pṛcham acc. inf. (167, 2 a). hrṇite : 3. s. pr. Ā. of hr̥ be angry ; w dat. (200 l).

४ दिमान् चास वरुण व्येहं
सत्त्वोतारं विषांसुि सत्त्वायम् । चत् । चोतारम् । विषांसुि । सत्त्वायम् ।

प्र तवि वोचो हूङ्गम स्वधावो प्र। तत्। मे। वोचः। हुः। दुः। स्वधाऽवः।
अवं स्वानेना नमसा तुर इयाम्॥ अवं। स्वा। स्वानेनाः। नमसा। तुरः।
इयाम्॥

4 kím ága ása, Varuṇa, jyéṣṭham
yát stotáram jíghāṁsasi sákhā-
yam?
prá tán me voco, dūlabha sva-
dhāvo:
áva tvānená námasā turáiyām.

*What has been that chief sin,
O Varuṇa, that thou desirest to
slay thy praiser, a friend? Pro-
claim that to me, thou that art hard
to deceive, self-dependent one: thee
would I, free from sin, eagerly
appease with adoration.*

jyéṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
yát: *that* as a cj. (p. 242). jíghāṁsasi: ds. of han *slay*. prá vocas: inj. ao. of vac *say*. dūlabha: 49 c. turáiyām = turáḥ iyām (op. of i go), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

5 अवं द्वुरधानि पित्र्या रुजा नो अवं। द्वुरधानि। पित्र्या। रुजा। नः।
अवं या वं चक्रमा तनुभिः। अवं। या। वंयम्। चक्रम। तनुभिः।
अवं राजन्यशुतृपं न तायुं अवं। राजन्। पशुशुतृपम्। न। तायुम्।
रुजा वत्सं न दाष्टो वसिष्ठम्॥ रुज। वत्सम्। न। दाष्टः। वसिष्ठम्॥

6 áva drugdháni pítriā srjā no,
áva yá vayám cakrīmā tanú-
bhīḥ.
áva, rājan, paśutfpam ná tā-
yūm,
srjā, vatsám ná dámāno, Vási-
ṣṭham.

*Set us free from the misdeeds
of our fathers, from those that we
have committed by ourselves. Re-
lease Vasiṣṭha, O King, like a
cattle-stealing thief, like a calf from
a rope.*

áva srjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of pra. and abl. of that from which V. is set free. drugdháni: pp.

of druh. eakrmā : metrical lengthening of final vowel tantibhus: in the sense of a ref. prn. avá sgjā : i.e. from sin tāyum. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: té ná, Ādityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound. dámnaś: distinguish dámān n. bond and dámān n. act of giving from dámán m. giver and gift.

६ न स स्तो दस्ते वरण् ध्रुतिः सा सुरा मन्युर्विभीदको अचिन्तिः । अस्ति ज्यायाम्नानीयस उपारे स्वप्नं चुनेदनुतस्त प्रयोता ॥	न । सः । स्तः । दस्तः । वरण् । ध्रुतिः । सा । सुरा । मन्युः । विभीदकः । अचिन्तिः । अस्ति । ज्यायान् । कनीयसः । उपारे । स्वप्नः । चुन । इत् । अनुतस्त । प्रयोता ॥
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6 ná sá svó dákṣo, Varuna, dhrú-
tiḥ sá :
 súrā manyúr vibhídako ácittih;
 ásti jyáyān kániyasa upárē;
 svápnaś canéd ánr̥tasya pra-
 yotā.

It was not my own intent, O Varuna, it was seduction: liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong.

The general meaning of this stanza is clear: the sin with which Varuna is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. dhrútis: from the root dhru = dhvṛ (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as Varuna-dhrú-t *deceiving Varuna*; cp. also v. 12, 5: ádhūr-ṣata svayám eté vácobhir ṛjūyaté vṛjináni bruvántah *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of dhrúti appears to be *deception, seduction*. The meaning of c depends on the interpretation of upárē. This word is naturally to be derived (in accordance with the analysis of the Pada text) from upa + arā (r go). The cd. vñ. úpa ḥ occurs two or three times, e. g. A.V. vii. 106, 1: yád ásmrti eakrmá kím cid, upárimá cárane *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pada meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yáḥ . . . prasavé . . . ási bhúmanah who (Savitr) art in the stimulation of the world*, i. e. *art the cause of the stimulation of the world*. *prayotá*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caṇā* then would have the original sense of *not even* (pp. 229-30). *svápnas*: i. e. by producing evil dreams.

६ अर्द हासो न मीङ्हुषे कराणि-	अरम् । हासः । न । मीङ्हुषे । कुरुणि ।
हं देवाथ् भूर्णयेऽनागः ।	अहम् । देवाथ् । भूर्णये । अनागः ।
अचेतयद्विती देवो अर्यो	अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥	गृत्सम् । राये । कवितरः । जुनाति ॥

7 áram, dásó ná, mílhúše karāni *I will, like a slave, do service*
 ahám deváya bhúrnaye ánágāḥ. *sinless to the bounteous angry god.*
 ácetayad acito devó aryó; *The noble god made the thoughtless*
 gítsam rāyé kavítaro junāti. *think; he, the wiser, speeds the*
 experienced man to wealth.

mílhúše: dat. s. of *mídhváms*. *karāni*: 1. s. sb. root so. of *kṛ* *do*; to be taken with the adv. *áram* (p. 313, 4). *ácetayat*: see cit. *gítsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* *speed*.

८ अर्यं सु गुर्वं वह्य स्वधावो	अर्यम् । सु । गुर्वं । वह्य । स्वधावः ।
हुदि खोम् उपचितचिदसु ।	हुदि । खोमः । उपचितः । चिद् । असु
शं नः श्वेषं शमु घोरं नो असु	शम् । नः । श्वेषः । शम् । असु । घोरः ।
पूर्वं पात् स्वलिमिः सहा नः ॥	पूर्वम् । पात् । स्वलिमिः । सहा । नः ॥

Sayám sú tūbhyaṁ, Varuṇa sva-
dhāvo,
hṛdi stóma úpaśritaś cid astu.
śám nah kṣeme, śám u yóge nō
astu.
yūyám pāta suastibhiḥ sādā nah.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuna. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

tūbhyaṁ : dat. of advantage (p. 314, B 1). astu nah : p. 320 f.
On d see note on vii. 61, 6.

MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 108. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शशयाना
ब्राह्मणा व्रतचारिणः ।
वाचं पञ्चन्यजिन्वितां
प्र मण्डूकां अवादिषुः ॥

संवत्सरम् । शशयानाः ।
ब्राह्मणाः । व्रतचारिणः ।
वाचम् । पञ्चन्यजिन्वितां ।
प्र । मण्डूकाः । अवादिषुः ॥

१ samvatsarám śāsayānā
brāhmaṇā vratacārīnah,
vācam Parjányajinvitām
prá maṇḍukā avādiṣuh.

*The frogs having lain for a year,
like Brāhmans practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarám : acc. of duration of time (197, 2). śāsayānás : pf. pt. Ā. of śi lie (p. 155, f. n. 1). brāhmaṇás : i.e. like Brahmins. vratacārīnas : i.e. practising a vow of silence. Parjanya-jinvitām : because the frogs begin to croak at the commencement of the rainy season ; on the accent see p. 456, 2 a. avādiṣur : is ao. of vad (145, 1).

२ दिवा आपो चुमि यदेन्मायुग्
दृतिं न शुक्लं सरसी श्यागम्। दिवा: । आपः । चुमि । यत् । एनम् ।
गवामहृ न मायुर्त्सिनीणां
मण्डूकाणां वपुरवा समेति ॥ दृतिम् । न । शुक्लम् । सरसी इति ।
श्यागम् ।
गवाम् । अहृ । न । मायुः । वृत्सिनीगाम् ।
मण्डूकानाम् । वपुः । अवृ । सम् । एति ॥

२ divyā ēpo abhī yād enam āyan,
dṛtim nā śūskam, sarasi śayā-
nam,
gavām āha nā māyūr vatsinī-
nām,
maṇḍukānām vagnūr ātrā sām
eti.

*When the heavenly waters came
upon him lying like a dry leather-
bag in a lake, then the sound of the
frogs unites like the lowing of cows
accompanied by calves.*

divyā ēpaḥ: the rains. enam: collective = the frogs; cp. the sing. maṇḍukah in 4 c used collectively. āyan: ipf. of i (p. 180). sarasi: loc. of sarasi according to the primary ī dec. (cp. p. 87). A dried-up lake is doubtless meant. gavām: 102, 2; p. 458, c. 1. ātrā (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमिनौ उश्तो चुभवेति
तृष्णावतः प्रावृष्णागतायाम्। यत् । ईम् । एनान् । उश्तः । चुमि ।
चुभवेति ।
चुभवेतः । प्रावृष्णि । आगतायाम् ।
चुभवेतीश्वर्य । पितरम् । न । पुचः ।
चुन्यः । चुन्यम् । उप॑ । चदनम् । एति ॥

३ yād īm enām uātō abhy ēvar-
eit
trṣyāvataḥ, prāvṛṣī āgatāyām,
akhkhaliṅkṛtyā, pitāram nā pu-
tro,
anyo anyām ūpa vādantam eti.

*When he has rained upon them
the eager, the thirsty, the rainy
season having come, one with a
croak of joy approaches the other
while he speaks, as a son (ap-
proaches) his father.*

im : see p. 220, 2. uśatās (pr. pt. A. pl. of *uśā* desire) : longing for rain. ávarṣit : iq. ao. of *vṛṣ* : if the subject were expressed it would be Parjanya. prāvṛṣī : loc. abs. (see 205, 1 b). akhkhalikr̥ityā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ē in the Pada text. anyás : i. e. manḍukas.

४ चन्दो चन्दमरु गृभ्याविनोद्	चन्दः । चन्दम् । चन्दु । गृभ्याति । एनोः ।
चपां प्रसुंगे यदमन्दिषाताम् ।	चपाम् । प्रसुंगे । यत् । चमन्दिषाताम् ।
मङ्खूको यदुभिर्वृष्टः कनिक्षुन्	मङ्खूकः । यत् । चुभिर्वृष्टः । कनिक्षुन् ।
पुञ्जिः संपृक्षे हरितेन वाचम् ॥	पुञ्जिः । संपृक्षे । हरितेन । वाचम् ॥

५ anyó anyám ánu gr̥bhñāti enor, apám prasargé yád émandisā- tām.	One of the two greets the other when they have revelled in the dis- charge of the waters. When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) the yellow one.
manḍuko yád abhívr̥ṣṭah kán- iśkan, pññih samprñkté háritena vā- cam.	

enos : gen. du., of them two (112 a). gr̥bhñāti : 3. s. pr. of *grabh*. émandisātām : 3. du. Ā. iq. ao. of *mand* exhilarate. manḍukas : in a collective sense. kánīśkan : 3. s. inj. int. of *skand* leap (= kánīśkand), see 174 b. Note that this form in the Pada text is kánīśkan, because in the later Sandhi's is not cerebralized before *k* (cp. 67). The use of the inj. with yád is rare. sam-pññkté : 3. s. Ā. pr. of *pro mix*.

५ यदेवामनो चन्दस्त वाचं	यत् । एवाम् । चन्दः । चन्दस्त । वाचम् ।
शास्तस्तेव चदति शिर्षमाणः ।	शास्तस्तेव । चदति । शिर्षमाणः ।
सर्वं तदेवां सुमृषेव पर्य्	सर्वेव । तत् । एवाम् । सुमृषेव । पर्य् ।
यत्सुवाचो चदस्ताध्यप्यु ॥	यत् । सुवाचो । चदस्ताध्यप्यु ।

६ yád eśam anyó aniásya vácām,	When one of them repeats the sāktasyeva vādati śikṣamāṇah,

sárvam tād eṣām samfḍheva *that of his teacher, all that of them*
 párvā *is in unison like a lesson that*
 yát suváco vādathanádhi apsu. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samfḍhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of párvā. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samfḍhā: inst. of samfḍh, lit. *growing together*, then *unison, harmony*. párvan, joint, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 8; change, as often, from 3. prs. to 2. ádhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः
 पृश्निरेको हरिते एकं एषाम् ।
 समानं नामं विभवतो विरूपाः
 पुरुचा वाचं पिपिशुर्दद्ननः ॥

गोमायुः । एकः । अजमायुः । एकः ।
 पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानम् । नामं । विभवतः । विरूपाः ।
 पुरुचा । वाचम् । पिपिशुः । वद्दनः ॥

6 gómāyur éko, ajámāyur ékah;
 píśnir éko; hárita éka eṣām.
 samānám náma bíbhrato vi-
 rúpah.
 purutrá vácām pipíshur vád-
 antah.

One lows like a cow, one bleats
 like a goat; one is speckled, one of
 them is yellow. Bearing a common
 name, they have different colours.
 In many ways they adorn their
 voice in speaking.

gómāyus: cp. 2 c. píśnis, háritas: cp. 4 d. samānám: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrá: note that the suffix in words in which the vowel is always long in the Samhitá text (as in devatrá, asmatrā, &c.) is long in the Pada text also; while in others like ástra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipíshur: they modulate the sound of their voices (cp. a).

७ ब्राह्मणासीं अतिरात्रे न सोमे
सरो न पूर्णमभितो वद्वनः ।
संवत्सरस्य तदहुः परि उ
थवाष्टुकाः प्रावृषीणं बभूव ॥

7 brāhmaṇāśo atirātrē ná sóme,
sáro ná pūrnám abhito, vād-
antah,
samvatsarasya tād áhaḥ pári
ṣṭha,
yán, maṇḍukāḥ, prāvṛśinām ba-
bhúva.

atirātrē: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛśinām babhúva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्त
ब्रह्म कृत्वनः परिवत्सरोणम् ।
अध्वर्यो चुर्मिणः सिद्धिदाना
आविमेवन्ति गुद्धा न के चित् ॥

8 brāhmaṇāśah somino vācam
akrata,
brāhma kṛtvāntah parivatsa-
rīnam.
adhvaryávo gharmaṇah siśvid-
ānā,
āvīr bhavanti; gūhiā ná kē cit.

ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्णम् । अभितः । वद्वनः ।
संवत्सरस्य । तद । अहरिति । परि । उ ।
यत् । मण्टुकाः । प्रावृषीणम् । बभूव ॥

Like Brahmīns at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.

ब्राह्मणासः । सोमिनः । वाचम् । अकृत ।
ब्रह्म कृत्वनः । परिवत्सरोणम् ।
अध्वर्यो चुर्मिणः । सिद्धिदानाः ।
आविमेवन्ति गुद्धाः । न । के । चित् ॥

Soma-pressing Brahmīns, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.

brāhmaṇásas : ná need not be supplied (as in 1 b), the frogs being identified with priests. somínas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná púrṇám abhitáḥ in 7 b. vácām akrata : cp. vágantas in 7 b. akrata : 8. pl. Ā. root ao. of kr̥ (148, 1 b). bráhma : with b cp. 7 c, d. gharmíṇas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. sisvidānás : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániṣkan in 4 c. āvíś : see p. 266, b.

८ देवहिति चुगुपुर्दादश्वं	देवहितिम् । चुगुपुः । दादश्वं ।
कृतुं नरो न प्र मिनव्येते ।	कृतुम् । नरैः । न । प्र । मिनव्यि । एते ।
संवत्सरे प्रावृष्टायतायां	संवत्सरे । प्रावृष्टि । आयतायाम् ।
तप्ता घर्मी चमुचते विसुर्गम् ॥	तप्ताः । घर्मीः । चमुचते । विसुर्गम् ॥

९ deváhitim jugupur dvādaśásya : *They have guarded the divine order of the twelvemonth : these men infringe not the season. In a year, the rain time having come, the heated milk-offerings obtain release.*

deváhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup *protect*. dvādaśásya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśá *consisting of twelve, twelfth* (107) ; supply samvatsarásya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve months* and caturviṁśa *consisting of twenty-four half-months*. The gen. naturally depends on deváhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśásya as the ordinal *twelfth* supplying māsasya *month*, and making it depend on gtúm in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *samvatsaré* in c denotes ‘in the course of the year at the rainy season’. *náras* : here again no particle of comparison. *mí-nanti* : from *mí damage*; cp. 7 c, d. *samvatsaré* : cp. 208, 8 a. *právṛṣī ágatāyām* : loc. abs. as in 3 b. *taptá gharmáḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmináḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *träyávatas* in 8 b). *aénuvate* (8. pl. Ā. pr. of *amé obtain*) *visargám obtain release or discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvír bhavanti* in 8 d.

10 गोमायुरदादुवमायुरदात्
पृच्छिरदापरितो नो चतुर्णि ।
गवां मण्डूका ददतः श्रुतानि
सहस्रसावे प्रतिरक्त आयुः ॥

गोऽमायुः । अदात् । अवमायुः । अदात् ।
पृच्छिः । अदात् । हरितः । नः । चतुर्णि ।
गवाम् । मण्डूकाः । ददतः । श्रुतानि ।
सहस्रसावे । प्र । तिरक्ते । आयुः ॥

10 gómāyur adād, ajámāyur adāt,
pṛchṣhir adād, dhárīto no vásuni.
gávām mandúkā dádataḥ sá-
tāni,
sahasrasāvē prá tiranta áyuh.

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dádataḥ*: N. pl. of pr. pt. of *dā give* (cp. 156). *sahasrasāvē*: loc. of time like *samvatsaré* in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 58, 7 d.

VIŚVE DEVĀH

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirases.

viii. 29. Metre : Distichs of a Jagati + Gāyatrī (p. 445, a.)

१ वृभुरेको विशुणः सूनरो युवा- वृभुः । एकः । विशुणः । सूनरः ।
अज्ञाने हिरण्यायम् ॥ अज्ञि । अज्ञः । हिरण्यायम् ॥

१ babhrūr éko viśunah̄ sūnáro yúvā. One is brown, varied in form,
afñjí aṅkte hiraṇyáyam. bountiful, young. He adorns him-
self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 38). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hári tawny. viśunah̄ : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. afñjí : cognate acc. (p. 800, 4). aṅkte : 3. s. Ā. of afñj anoint, with middle sense anoints himself. hiraṇyáyam : cp. ix. 86. 43, mādhunā abhí afñjate .. hiraṇyapává āsu grbhñate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेकं आ संसादु योतनो योनिम् । एकः । आ । संसादु । योतनः ।
अन्तर्द्वेषु मेधिरः ॥ अन्तः । द्वेषु । मेधिरः ॥

२ yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devéṣu médhirah̄. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; ep. iii. 29, 10, ayám te yónir
ṛtviyo, yáto jätó árocathāḥ : tát p jánánn, Agna, ā sida this is thy
regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. dyótanas : the brightness of Agni is constantly dwelt on. médhiras : the wisdom of Agni is very frequently mentioned ; in i. 142, 11 he is called devó devéṣu médhiraḥ *the wise god among the gods.*

३ वाशीमेको विभर्ति हस्तं आयुसीम् वाशीम्। एकः। विभर्ति। हस्ते। आयुसीम्।
चलदेवेषु निध्रुविः ॥ चलः। देवेषु। निध्रुविः ॥

४ vásim éko bibharti hástā áya-sím,
antár devéṣu nídhruviḥ. One bears in his hand an iron
axe, strenuous among the gods.

vásim : this weapon is connected elsewhere only with Agni, the Rbhūs, and the Maruts. But Agni cannot be meant because he has already been described in 2 ; while the Rbhūs and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is hére meant : *Tváṣṭā.. apásām apástamah..* *śísite nūnám paraśúm suāyasám Tvaṣṭr, most active of workers, now sharpens his axe made of good iron.* nídhruvis : *strenuous* as the artificer of the gods, a sense supported by apástamas in the above quotation.

५ वच्छमेको विभर्ति हस्तं आहितं वच्छम्। एकः। विभर्ति। हस्ते। आहितम्।
तेजं वृचाणि विघ्नते ॥ तेजः। वृचाणि। विघ्नते ॥

६ vágram éko bibharti hástā áhi-tam : One bears a bolt placed in his hand : with it he slays his foes.
téna vṛtráṇi jighnate.

á-hitam : pp. of dhā *place* ; accent, p. 462, 18 b. jighnate : 8. s. pr. Á. of han *slay*, see p. 482. vágram : this, as his distinctive weapon, shows that Indra is meant.

७ तिग्ममेको विभर्ति हस्तं आयुधं तिग्मम्। एकः। विभर्ति। हस्ते। आयुधम्।
शुचिद्द्यो चक्राद्यमेवयः ॥ शुचिः। चक्रः। चक्राद्यमेवयः ॥

८ tigmám éko bibharti hástā áyu-dham,
śáoir ugró jálāpabheṣajah. One, bright, fierce, with cooling
remedies, bears in his hand a sharp
weapon.

áyudham: bow and arrows are usually the weapons of Rudra; in vii. 46, 1 he is described by the epithets *sthirádhanvan* *having a strong bow*, *kṣiprēśu* *swift-arrowed*, *tigmāyudha* *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, *didyút*, is mentioned. **ugrás**: this epithet is several times applied to Rudra (cp. ii. 33). **jálāṣa-bheṣṭas**: this epithet is applied to Rudra in i. 43, 4; Rudra is also called *jálāṣa*, and his hand is described as *jálāṣa* (as well as *bheṣṭa*) in ii. 33, 7; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यर्थो पथः । एकः । पीपाय । तस्करः । यर्थः ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pipāya : pf., with lengthened red. vowel, from pi (= pyā) *make full or abundant*; cp. vi. 53, 4 : ví pathó vājasātaye cinuhī *clear the paths for the gain of wealth* (addressed to Pūṣan); and x. 59, 7 : dadātu pūnah Pūṣā pathiām yá suastih let Pūṣan give us back the path that is propitious. táskaras : to be taken with b; like a thief he knows where hidden treasure is to be found; cp. vi. 48, 15 (addressed to Pūṣan) : āvir gūlhā vásu karat, suvédā no vásu karat *may he make hidden wealth manifest, may he make wealth easy for us to find*; he also finds lost cattle; cp. vi. 54, 5-10. ya-thām̄ : unaccented (p. 453, 8 B d); nasalized to avoid hiatus (p. 23, f. n. 1). veda : with gen. (202 A c). nīdhinām̄ : accent (p. 458, 2 a); the final syllable to be pronounced dissyllabically.

७ धीरेक उरुगायो वि चक्रमे
यच्च देवासो मद्विति ॥ चीरि । एकः । उरुगायः । वि । चक्रमे ।
यच्च देवासः । मद्विति ॥

One, wide-pacing, makes three strides to where the gods are exulted.

trípi: cognate acc. (p. 800, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugdyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatrī cadence (see p. 439, 3 a, a).

c विभिर्दा चरत् एकया सुह
प्र प्रवासेव वसतः ॥

विभिः । दा । चरतः । एकया । सुह ।
प्र । प्रवासाऽह्व । वसतः ॥

8 vībhīr duā careta, ékayā sahā : With birds two fare, together
prá pravāséva vasataḥ. with one woman : like two travellers
they go on journeys.

vībhīs: cp. i. 118, 5, pári vām ásvāḥ patamgā, vāyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Aśvins) round. dvā .. ékayā sahā: the two Aśvins with their one companion, Suryā; cp. l. c.; á vām rátham yuvatīs tiṣṭhad .., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā ráthāṇ tiṣṭhat when Sūryā mounted your car. prá vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāséva as irr. contraction for pravāsám iva: they travel as it were on a journey.

e सदो दा चक्राते उपमा द्विः
सम्भाषां सुर्पिरासुती ॥

सदः । दा । चक्राते इति । उपमा ।
द्विः ।
सम्भाषां । सुर्पिरासुती इति सुर्पिः
सामासुती ॥

g sádo duā cakrāte upamā divi : Two, as highest, have made for
samrájā sarpirásutī. themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrātē: S. du. pf. Ā. of kr̥ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत् अर्चन्तः । एके । महि । सामं । मन्वत् ।
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम् । अरोचयन् ॥

10 árcanta éke máhi sáma man- *Singing, some thought of a great
vata:* *chant: by it they caused the sun to
téna súryam arocayan.* *shine.*

árcantas: singing is characteristic of the Ángirases; e. g. i. 62, 2, sáma yénā . . árcanta Ángiraso gá ávindan *the chant by which the Ángirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Ángiraso ná sámabhiḥ *manifold with chants like the Ángirases*. The Ángirases again are those yá rténa súryam árohayan diví who by their rite caused the sun to mount to heaven (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atria. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yám vái súryam Svárabhānus támásā ávidhyad, Átrayas tám ánv avindan *the Atris found the sun which Svarbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhám súryam támásā . . bráhmaṇā avindad Átrih *Atri by prayer found the sun hidden by darkness* (6) and Átrih súryasya diví cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Ángirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: S. pl. ipf. Ā. (without augment) of man *think* arocayan: ipf. cs. of ruc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu the bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhíś*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*apśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamána* or *punána flowing clear*. This purified (unmixed) Soma is sometimes called *śuddha pure*, but much oftener *śukrā* or *śuci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanses* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*śáir*): milk (*gó*), sour milk (*dádhī*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the R̥bhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadháṣṭha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma severally means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरमधि वर्यसः सुमेधाः	स्वादोः । अभिष्ठु । वर्यसः । सुमेधाः ।
स्वाधी वरिवोविभरत्स्त्रः ।	सुमेधाः । वरिवोविभरत्स्त्रः ।
विश्वे यं देवा चृत मर्त्यासो	विश्वे । यम् । देवाः । चृत । मर्त्यासः ।
मधु ब्रूवन्तो अ॒नि सुचरन्ति ॥	मधु । ब्रूवन्तः । अ॒नि । सुचरन्ति ॥

1 svādór abhakṣi váyasaḥ sumedhāḥ.
suādhío varivovitterasya,
víśve yám devá utá mártiāso,
mádhu bruvánto, abhí samcáranti.

Wisely I have partaken of the sweet food that stirs good thoughts, best banisher of care, to which all gods and mortals, calling it honey, come together.

śbhaksi: 1. s. Ā. s so. of *bhaj* share; with partitive gen. (202 A e).
sumedhāḥ: appositionally, as a wise man; svādhyāḥ: gen. of svādhí (declined like rathí, p. 85, f. n. 4). yám: m. referring to the n. *váyas*, as if to *sóma*. abhí samcáranti: p. 469, B a.

२ अ॒द्वा प्राग् अ॒दितिर्भवास्	अ॒द्वरिति । अ॒ । प्र । अ॒ग्नाः । अ॒दितिः
अ॒वयाता हर्सो देवस्त्रः ।	म॒वासि ।
अ॒द्विष्टुस्त्र स॒स्यां चृष्टाणः ।	अ॒प॒वयाता । हर्सः । देवस्त्रः ।
श्रीष्टी॒व धुर्मनु राय चृथाः ॥	हर्सो रति । अ॒द्वस्त्रः । स॒स्याम् । चृष्टाणः । श्रीष्टी॒इव । धुर्मनु । अ॒तु । राये । चृथाः ॥

2 antás ca prágā, Áditir bhavāsi, If thou hast entered within, thou
avayātā háraso dáiviasya. shalt be Aditi, appeaser of divine
Índev, Índrasya sakhiám ju- wrath. Mayest thou, O Indú,
sánáḥ, enjoying the friendship of Indra,
śréuṣṭíva dhúram, ánu rāyá like an obedient mare the pole,
ṛdhyāḥ. advance us to wealth.

antás : cp. note on vii. 86, 2 b. Soma is here addressed. **prágās :** the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ea = if** (p. 229, 3). **Áditis :** because Aditi releases from sin (e. g. *anāgāstvám no Áditih kṛṇotu may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav :** vocatives in **o** are always given as *Fragrhyā* in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Samhitā text; cp. note on ii. 88, 3 b. **śráusṭī :** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé :** this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhúram**; **nas** may be supplied; then the sense would be: ‘as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.’ **ṛdhyās :** root ao. op. of **ṛdh** *thrive*.

१ अपाम् सोमम्भूता अभूमा-
गं योतिरविदाम् देवान्।
किं गूरमस्ताञ्छणवदराति:
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम् । सोमम् । अभूताः । अभूम् ।
अग्नम् । योतिः । अविदाम् । देवान् ।
किम् । गूरम् । अस्तान् । अष्टवत् । अरातिः ।
किम् । यं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

१ **ápāma sómam ; amftā abhūma ;**
áganma jyótir ; ávidāma deván.
kím núnám asmán kṛṇavat á-
rātiḥ ?
kím u dhūrtír , amṛta , márti-
asya ?

*We have drunk Soma ; we have
become immortal ; we have gone to
the light ; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one ?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma :** root ao. of **pā drink**. **abhūma :** root ao. of **bhū become**. **áganma :** root ao. of **gám go**. **jyótis :** acc. of the goal (197 A 1). **ávidāma :** a ao. of 2. **vid find**. **kṛṇavat :** 3. s. pr. sb. of **kṛ do** (p. 184). **amṛta :** Soma.

४ शं नो भव हुद आ पीत इन्दो
पितेव सोम सूनवे सुशेवः ।
सखेव सखा उदशंसु धीरः
प्र या आयुर्वीवसे सोम तारीः ॥

शम् । नः । भव् । हुदे । आ । पीतः ।
इन्दोऽहति ।
पिताऽहव । सोम् । सूनवे । सुशेवः ।
सखाऽहव । सखे । उदशंसु । धीरः ।
प्र । यः । आयुः । वीवसे । सोम् । तारीः ॥

५ śām no bhava hr̥dā ā pītā,
Indo;
pitēva, Soma, sūnāve suśēvah,
sákheva sákhya, uruśamsa, dhí-
raḥ,
prá na áyur jīvāse, Soma, tārīḥ.

Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.

śām hr̥dē *refreshing to the heart* occurs several times; the emphasizing pcl. ā is here added to the dat. prá naḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jīv *live*. tārīḥ: is ao. inj. from tr̥ *cross*.

५ हुमे मा पीता यशस उद्घवो
रथं न गावः समग्राह पर्वेसु ।
ते मा रक्षनु विस्तरिचरिचाद्
चत मा सामाद्यवद्युभ्यन्दवः ॥

हुमे । मा । पीताः । यशसः । उद्घवः ।
रथम् । न । गावः । सम् । अग्राह ।
पर्वेसु ।
ते । मा । रक्षनु । विस्तरिचरिचाद् ।
चत । मा । सामाद्य । यवद्युभ्यन्दवः ॥

६ imé mā plitā yaśāsa uruṣyávo,
rátham ná gávah, sám anāha
párvasu;
té mā rakṣantu visrásas cari-
trād,
uté mā srámaḍ yavayantu in-
davah.

These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.

imé: supply índavas from d. yaśásas: p. 59. uruṣyávah: cp. varivovittarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhīḥ sámnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 187, 2). *vísráśas*: abl. inf. (of *vi-srāśas*) with attracted object in the abl. *carítrād*: p. 837, 3 a. Note that Pāda c is a *Trīṣṭubh.* *yavayantu*: cs. ipv. of *yu separate.* Change in c and d, as often, from 2. to 3. prs.

६ अपि न मा मथितं सं दिदीपः	अपिम् । न । मा । मथितम् । सम् ।
प्रचय छणुहि वस्त्रसो नः ।	दिदीपः ।
अथा हि ते भद्रा आ सोम मन्ये	प्र । चय । छणुहि । वस्त्रसः । नः ।
तेवाऽर्थ प्रचरा पुष्टिमङ्कः ॥	अथ । हि । ते । भद्रे । आ । सोम । मन्ये । तेवाऽर्थ ॥ प्र । चर । पुष्टिम । अङ्कः ॥

agním ná mā mathitám sám *Like fire kindled by friction*
 didipah; *inflame me; illumine us; make*
 prá cakṣaya; kṛṇuhí vásyaso *us wealthier. For then, in thy*
 nah. *intoxication, O Soma, I regard*
 áthā hí te máda á, Soma,
 manye *myself as rich. Enter (into us)*
 reváṁ iva. prá carā puṣṭim
 ácha. *for prosperity.*

didipas: red. ao. inj. of *dip shine.* *prá cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhí*: cp. p. 134; accented as beginning a sentence. *vásyas*: A. pl. of *vásyāms* (cpv. of *vásu*, 103, 2 a). *áthā* (metrically lengthened): *then, when inflamed by Soma.* *reván*: predicatively with *mánye* (196 a), *iva* being sometimes added. *prá carā* (metrically lengthened): cp. 2 a, *antá ca prágāḥ.* *puṣṭim ácha*: give us actual prosperity also.

७ दृष्टिर्णं ते भनसा सुतस्य	दृष्टिर्ण । ते । भनसा । सुतस्य ।
भवीमहि पित्र्यस्त्रेव रायः ।	भवीमहि । पित्र्यस्त्रेव । रायः ।

सोमं राजन्म या आयूषि तारीरु
अहानीव सूर्यो वासुराणि ॥

सोमं । राजन् । प्र । नः । आयूषि ।
तारीः ।
अहानिऽइव । सूर्यः । वासुराणि ॥

7 iśiréna te mánasā sutásya
bhakṣimáhi, pítriasyeva rāyāḥ.
Sóma rājan, prá na áyūmṣi
tārīr,
áhāniva súrio vāsarāṇi.

*Of thee press'd with devoted mind
we would partake as of paternal
wealth. King Soma, prolong our
years as the sun the days of
spring.*

bhakṣimáhi: s. ao. op. of bhaj *share*. pítriasya iva: because Soma is regarded as a father, cp. 4 b. Sóma rājan: being a single voc. (rājan is in apposition), Sóma alone is accented (p. 465, 18). prá nas: cp. 4 d. tāris: cp. 4 d. áhāni: 91, 2.

८ सोमं राजमूळयो नः स्वस्ति
तव असि ब्रत्याऽस्तस्य विद्धि ।
अलर्ति दर्श उत मन्युरिन्द्रो
मा नो अर्यो अनुकामं परा दा: ॥

सोमं । राजन् । मूळयः । नः । स्वस्ति ।
तव । असि । ब्रत्याः । तस्य । विद्धि ।
अलर्ति । दर्शः । उत । मन्युः । इन्द्रो इति ।
मा । नः । अर्यः । अनुकामम् । परा ।
दा: ॥

8 Sóma rājan, mṛlāyā naḥ su-
astī;
táva smasi vratiās: tásya vid-
dhi.
śalarti dáksa utá manyúr, Indo;
má nō aryó anukāmám pára
dāḥ.

*King Soma, be gracious to us
for welfare; we are thy devotees:
know that. There arise might and
wrath, O Indu: abandon us not
according to the desire of our
má nō aryó anukāmám foe.*

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. svasti: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = su + asti is not analysed in the Padapātha (cp. note on i. 1, 9). smasi: 1. pl. pr. of as be. tásya: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *त् go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmām*; cp. *árātis* in 8 c. *dāḥ*: 2. s. root *ao.* inj. of *dā give*.

८ लं हि तन्त्रवः सोम गोपा	त्वम् । हि । नः । तन्त्रवः । सोम् । गोपाः ।
गर्विगाचे निष्पसत्या नृचक्षाः ।	गर्विगाचे । निष्पसत्या । नृचक्षाः ।
अत्ते वृयं प्रमिनाम् ब्रतानि	यत् । ते । वृयम् । प्रमिनाम् । ब्रतानि ।
स गो मृळ सुषुखा देव वस्थः ॥	सः । नः । मृळः । सुषुखा । देव । वस्थः ॥

९ तु अ हि न तनुआ, सोमा, गोपा,	Since thou art the protector of
गात्रे-गात्रे निषासत्था न्रोक्षाह्	our body, O Soma, thou as sur-
यात ते वायाम् प्रमिनामा व्रा-	veyor of men hast settled in
तानि,	every limb. If we infringe thine
सा नो मृला सुषक्षाः, देवा, वा-	ordinances, then be gracious to us
स्याः	as our good friend, O god, for
	higher welfare.

tanuás: gen. of *तनु body*. *gopás*: 97 A c. 79). *gātre-gātre*: 189 C. *niṣasatthā*: 2. s. pf. of *sad*; *niṣ* realization of *s* (67 a); metrical lengthening of final *a* (p. 441, 1). *yád*: p. 242, 3. *pramínáma*: sb. pr. of *pra-mí*. *sá*: p. 294, b. *su-ṣak्षā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadháraya (p. 455, d 1) is *su-ṣákṣā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 801, b).

१० इद्वदरेण सखा सचेय	इद्वदरेण । सखा । सचेय ।
यो मा न रिषेद्वर्यश पीतः ।	यः । मा । न । रिषेत । हृदिष्वर्यश ।
अथं यः सोमो व्यधाव्यसे	पीतः ।
तस्मा इद्वं प्रतिरम्भ्यायुः ॥	अथम् । यः । सोमः । नि । अधायि । तस्मै इति । तस्मै इद्वं प्रतिरम्भ्यायुः ॥

10 *ṛdūdārena sakhīā saceya,*
yó mā ná ríṣyed, dharīśva,
pītāḥ.
ayám yá sómo niádhāyi asmé,
tásmañ īndram pratíram emi
áyuh.

I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.

ṛdūdārena: not analysed in the Padapāṭha (cp. note on ii. 83, 5 c);
 cp. tvāṁ nas tanvō gopāḥ in 9 a. *sákhyā*: 99, 2. *yó ná ríṣyet*:
 cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágas* in 2 a) is irregularly analysed in the
 Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
 loc. (p. 104); *Pragṛhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratíram*: acc. inf. of *tī* cross (p. 836, 2 a) governing
 the acc. *áyus* (cp. 11 d). *tásmai*: *for the sake of that = to obtain or*
enjoy that, final dat. (p. 814, B 2).

99 अप् त्वा अस्त्रूरनिरा अमीवा	अप् । त्वा: । अस्त्रूः । अनिराः । अमीवाः ।
निरचसुनभिषीचीरभेषुः ।	निः । अस्त्रून् । तभिषीचीः । अभेषुः ।
आ सोमे अस्त्रौं अस्त्रहृदिहृया	आ । सोमः । अस्त्रान् । अस्त्रहृत् । वि
अग्नम् यत्र प्रतिरक्त आयुः ॥	हृयाः ।
	अग्नम् । यत्र । प्रतिरक्ते । आयुः ॥

11 ápa tyá asthur ánirū, ámīvā
 nír atrasan, támīśicír ábhaisuh.
 á sómō asmāṁ aruhad vihāyā:
 áganma yátra pratiránta áyuh.

Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. *támīśicīs*: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

āñc added to támis (in támis-rā darkness) : cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). ábhaiṣur : s. ao. of bhī fear. á aru-hat : a. ao. of ruh : cp. the English phrase, 'go to the head'. áganma yátra : = 'we have arrived at the point when'. d is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न् इन्दुः पितरो हृत्सु पीतो	यः । नः । इन्दुः । पि॒तरः । हृ॒त्सु । पी॒तो ।
अ॒र्मत्यै॑ मर्त्यै॑ आ॒विवेश् ।	अ॒र्मत्यै॑ । मर्त्यै॑ । आ॒विवेश् ।
तस्मै॑ सोमाय॑ हृ॒विषा॑ विधेम	तस्मै॑ । सोमाय॑ । हृ॒विषा॑ । वि॒धेम ।
मृ॒क्ली॒के अ॒स्य सुमृ॒तौ॑ स्वाम॑ ॥	मृ॒क्ली॒के । अ॒स्य । सुमृ॒तौ॑ । स्वाम॑ ॥

12 yó na índuh, pitaro, hṛtsú pító,
ámartio mártiām ávivésa,
tásmai Sómāya havíṣā vidh-
ema:
mr̄liké asya sumatáu siāma.

*The drop drunk in our hearts,
O Fathers, that immortal has
entered us mortals, to that Soma
we would pay worship with obla-
tion; we would abide in his mercy
and good graces.*

pitaras : the Fathers, often spoken of as Soma-loving (somyá), are called to witness (cp. 13 a). hṛtsú pítah : cp. 2 a antás ca prágāḥ and 10 c yáḥ sómo niádhāyi asmē.

१३ त्वं सौम पितृभिः संविदानो	त्वग् । सो॒मः । पि॒त्रुःभिः । स॒म॒विदा॒नः ।
इनु वावापृथिवी आ॑ ततन्य ।	अ॒नु । वा॒वा॒पृथिवी॑ इति॑ । आ॑ । ततन्य॑ ।
तस्मै॑ त इन्दो॑ हृ॒विषा॑ विधेम	तस्मै॑ । ते॑ । इन्दो॑ इति॑ । हृ॒विषा॑ । वि॒धेम ।
वयं स्वाम॑ पतयो॑ रयीणाम् ॥	वयम् । स्वाम॑ । पतयो॑ । रयीणाम् ॥

13 tuám, Soma, pitfbhiḥ samvid-
ānō,
ánu dyávāpṛthiví á tatantha.
tásmai ta, Indo, havíṣā vidh-
ema:
vayám siāma pátyayo rayinám.

*Thou, O Soma, uniting with the
Fathers, hast extended thyself over
Heaven and Earth. To thee as
such, O Indu, we would pay
worship with oblation: we would
be lords of riches.*

samp-vidānás : see x. 14, 4 b. ánu á tatantu : = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि बोचता नो चातारः । देवाः । अधि । बोचत् । नः ।
 मा नो निद्रा ईश्वत् मोत जल्मिः । मा । नः । निद्रा । ईश्वत् । मा । चूत् ।
 वृंदं सोमस्य विश्वह प्रियासः जल्मिः ।
 सूर्यीरासो विद्यथमा वदेम ॥ वृंदम् । सोमस्य । विश्वह । प्रियासः ।
 सूर्यीरासः । विद्यथम् । आ । वदेम ॥

14 trátāro devā, ádhi vocatā no. Ye protecting gods, speak for us.
 mā no nidrá ísata, móta jálpīh. Let not sleep overpower us, nor idle
 vayám Sómasya viáváha pri- talk. We always dear to Soma,
 yásah, rich in strong sons, would utter
 suvírāso vidátham á vadema. divine worship.

trátāro devāh : accent, see note on 7 c. ádhi vocatā : 2. pl. so. ipv. of vac speak ; final vowel metrically lengthened ; — take our part, defend us (nas, dat.). nidrá : probably for nidráh : see note on svadhā, x. 129, 5 d. ísata : 3. s. sb. Ā. (not inj., which correct, p. 872) ; with gen. nas (202, A a). nidrá and jálpīh probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyásas : with gen. (p. 322 C).

१५ स्तं नः सोम विश्वतो वयोधास स्तम् । नः । सोम् । विश्वतः । वृंदः ॥
 स्तं स्तर्विदा विश्वा गृच्छाः । स्तम् । स्तः ॥ विश्वा । गृच्छाः ॥
 स्तं न इन्द्र चूतिभिः सुजोषाः स्तम् । नः । इन्द्रो इति । चूतिभिः । सु
 पुहि पुष्टातादृत वा पुरस्तात् ॥ जोषाः ।
 पुहि । पुष्टातात् । चूत् । वा । पुरस्तात् ॥

15 tuám sah, Soma, viśváto va- Thou art, O Soma, a giver of
 yodhás. strength to us on all sides. Thou
 tuám suarvid. & viśā nṛcákṣéh. art a finder of light. Do thou, as

tuám na, Inda, ūtibhiḥ sajōśāḥ *surveyor of men, enter us. Do*
 pāhī paścātād utá vā purāstāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viéā : final vowel metrically lengthened. Inda : for Indav (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajōśās. utá vā : or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Brhatī.

पेरेत्यिवांसं प्रवतो महीरन् ।	पेरेत्यिवांसंम् । प्रवतः । महीः । अन् ।
बुद्धभ्यः पञ्चामगुपसशानम् ।	बुद्धभ्यः । पञ्चाम् । अनुगुपसशानम् ।
वैवस्तुतं संवर्गं चनानां	वैवस्तुतम् । संवर्गम् । चनानाम् ।
षुमं राजां हृविषां दुष्क्ष ॥	षुमम् । राजानम् । हृविषां । दुष्क्ष ॥

1 pareyivāṁsam̄ praváto mahír
 ánu,
 bahúbhyaḥ pánthām̄ anupaspa-
 ānám̄,
 Vaivasvatám̄ samgámanam̄ já-
 nánám̄,
 Yamám̄ rájānam̄ haviṣā du-
 vasya.

*Him who has passed away along
 the mighty steeps and has spied out
 the path for many, him the son of
 Vivasvant, the assembler of people,
 Yama the king, do thou present
 with oblation.*

a is a Jagatī (see p. 445, f. n. 7). pareyivāṁsam̄ : pf. pt. act. iyivāṁsam̄ (89 a) of i go, with pára away. pravátas : the steep paths leading to the highest heaven where Yama dwells ; cp. ix. 118, 8, yátra rájā Vaivasvatō, yátrāvaródhanam̄ diváḥ . . tátra mám̄ amftam̄ kṛdhī where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahis̄ : A. pl. f. of māh great. pánthām̄ : 97, 2 a. Vaivasvatám̄ : Yama is in several passages called by this patronymic ; cf. also 5 e, and x. 17, 1 : Yamásya mātā, paryuhyámānā mahó jayá Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahúbhyaḥ : for the many that die and go to the other world. anu-paspasánám̄ : pf. pt. Ā. of spaś see. samgámanam̄ : as gathering the dead together in his abode. rájānam̄ : Yama is several times called a king, but never expressly a god. duvasya : addressed to the sacrificer.

१ यमो नो गातुं प्रथमो विवेद्
 नेषा गव्यूतिरप्तभर्तवा च ।
 यत्ता नः पूर्वे पितरः परेयुर्
 एना वज्ञानाः पञ्चाऽचनुस्ताः ॥

यमः । नः । गातुम् । प्रथमः । विवेद् ।
 न । एषा । गव्यूतिः । अप्तभर्तवी । च इति ।
 चत्ते । नः । पूर्वे । पितरः । पराऽद्युः ।
 एना । वज्ञानाः । पञ्चाः । अनु । स्ताः ॥

2 Yamō no gātum̄ prathamō vi-
 veda :
 náis̄á gávyūtir ápabhartavā u.
 yátrā naḥ púrve pitárah pa-
 reyúr,
 enā jajñānāḥ pathiā ánu sváḥ.

*Yama has first found out the way
 for us : this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda** : pf. of 2. *vid find.* **gávyütis** : used figuratively to express the abode which Yama has found for those who die. **śpa-bhartavái** : dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to *yátra*. The exact sense of cd is uncertain owing to the doubtful interpretation of *ená* and *jajñānás*. The former word is probably corr. to *yátra*, and the latter the frequent pf. pt. Ā. of *jan* generate. It might be from *jñā* know (from which, however, this pt. does not seem to occur elsewhere) : the meaning would then be, ‘knowing the way thereby (*ená*)’ because Yama found it for them. **svás** : *by their own paths, each by his own, each going by himself.*

३ मातसी कृचिर्यमो अङ्गिरोभिर्
वृहसपतिर्षक्षभिर्वायुधानः ।
यांस्त्र देवा वायुधये च देवान
स्वाहान्ये स्वधयान्ये मंदन्ति ॥

मातसी । कृचिर्यमो । अङ्गिरःऽभिः ।
वृहसपतिः । र्षक्षभिः । वायुधानः ।
यान् । च । देवाः । वायुधुः । ये । च ।
देवान् ।
स्वाहा । चन्ये । स्वधया । चन्ये । मंदन्ति ॥

३ Mátali, Kavyáir, Yamó Ángiro-
bhír,
Bṛhaspátiर R̥kvabhir vāvṛdhā-
náḥ,
yámá ca devá vāvṛdhúr, yé ca
deván,
sváhā anyé, svadháyanyé mad-
anti.

Mátali having grown strong with
the Kavyas, Yama with the Ángi-
rases, Bṛhaspati with the R̥kvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Sváhā, others in the offering to the
dead.

Mátali : mentioned only here ; one of seven m. stems in I (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is mātali and therefore mātálī (N. of mātalin) is ‘he who is accompanied by mātali’ ; but the accent of words in in is invariably on that syllable (p. 454 B a). **Kavyáis** : name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Ángi-**

robhis: another group of ancestors, otherwise associated with Br̥haspati (who exclusively is called Āngirasā). R̥kvabhis: another group of ancestors; cp. sá ūkvatā gaṇēna ke (Br̥haspati) with the singing host (iv. 50, 5). vāvṛḍhānás: by means of oblations. yāmē ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 808, 1 c).

४ यमं यम प्रस्तुरमा हि सीदा-
चिरोभिः पितृभिः संविदानः । इमम् । यम् । प्रस्तुरम् । आ । हि । सीदा ।
आ त्वा मन्त्राः कविशूक्ता वहन्त् । अङ्गिरःऽभिः । पितृऽभिः । सम्भविदानः ।
एना राजमहिषां मादयस्त् ॥ आ । त्वा । मन्त्राः । कविशूक्ताः । वहन्तु ।
एना । राजन् । हुषिणां । मादयस्त् ॥

4 imám, Yama, prastarám á hi
sída,
Āngirobhīḥ pitfbhīḥ samvidā-
náh.
é tvā mántrāḥ kavisastā vah-
antu.
enā, rājan, havíṣā mādayasva.

Upon this strewn grass, O Yama,
pray seat thyself, uniting thyself
with the Āngirases, the fathers.
Let the spells recited by the seers
bring thee hither. Do thou, O king,
rejoice in this oblation.

á sída: 2. s. ipv. of sad sit w. acc. hi: p. 252, 2; cp. p. 467, B. pitfbhis: apposition to Āngirobhis (cp. 3 a). samvidānás: pr. pt. Ā. of 2. vid find according to the root class (158 a a). kavi-sástās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with havíṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोभिरा गहि युज्ञियेभिर्
यम वैरूपेरिह मादयस्त् । अङ्गिरःऽभिः । आ । गहि । युज्ञियेभिः ।
यम । वैरूपे । तुहि । मादयस्त् ।

विवस्वतं उवे यः पिता ते
अस्मिन् बहिष्ठा निषद् ॥

विवस्वतम् । उवे । यः । पिता । ते ।
अस्मिन् । उष्टे । बहिष्ठि । आ । निषद् ॥

- 5 Ángirobhīr á gahi yajñiyebhir;
Yáma, Vairúpáir ihé māda-
yasa.
Vívavasvatam huve, yáh pitá te,
asmín yajñíe barhiṣi á niṣádyā.
- Come hither with the adorable
Ángirases; O Yama, with the sons
of Virúpa do thou here rejoice. I
call Vivavasant who is thy father,
(let him rejoice), having sat himself
down on the strew at this sacrifice.*

Ángirobhīs: sociative inst. (199 A 1). á gahi: root ao. ipv. of gam (148, 5). Vairúpáis: sociative inst.; this patronymic form occurs only here; Virúpa occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the Ángirases, as sons of heaven or of Ángiras. huve: 1. s. pr. Á. of hū *call*. yás: supply ásti. e is defective by one syllable (p. 441, 4 B a). barhiṣi á: to be taken together (cp. 176, 1, 2). niṣádyā: gd. of sad sit; agreeing with Vívavasvatam (cp. 210): it is not the priest who sits down on the strew, but the god; d occurs in iii. 85, 6 as applied to Indra.

- 6 अङ्गिरसो नः पितरो नवग्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वृथं सुमती यज्ञियानाम्
अपि भद्रे सोमन् से स्ताम ॥
- अङ्गिरसः । नः । पितरः । नवग्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वृथम् । सुमती । यज्ञियानाम् ।
अपि । भद्रे । सोमन् से । स्ताम् ॥

- 6 Ángiraso, naḥ pitáro, Návagvā,
Átharvāṇo, Bhṛgavah, somiā-
saḥ:
téṣām vayám sumatáu yajñí-
yánām
épi bhadré saumanasé siāma.
- The Ángirases, our fathers, the
Navagvas, the Atharevans, the
Bhṛgus, the Soma-loving: we would
abide in the favour, the good graces
of them the adorable ones.*

naḥ pitárah : in apposition to the names ; cp. 4 b. Návagvás &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वेभिर्
यत्ता नः पूर्वे पितारः परेयुः ।
उभा राजाना स्वधया मदना
थमं पश्चासि वर्षणं च देवम् ॥

प्रेहि प्रेहि पथिभिः पूर्वेभिः ।
यत्ता नः पूर्वे पितारः परेयुः ।
उभा राजाना स्वधया मदना ।
थमं पश्चासि वर्षणम् च देवम् ॥

7 préhi, préhi pathibhīḥ púrvié-
bhir,
yátrā naḥ púrve pitárah pa-
reyúḥ.
ubhā rájānā svadháyā mād-
antā,
Yamám paśyāsi Várūṇam ca
devám.

*Go forth, go forth by those
ancient paths on which our fathers
of old have passed away. Thou
shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuṇa the god.*

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an Āmredita ; in fact only one repeated verbal form is so treated in the RV., viz. píba-piba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. púrve : prn. adj (p. 116). rájānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note. on 1 d). svadháyā : cp. 8 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 853).

= सं गङ्गस्तु पितृभिः सं यमेन-
ष्टापूर्तेन परमे वोमन् ।
हिलायाववं पुनरक्षमेहि
सं गङ्गस्तु तुन्वा सुवर्चीः ॥

सम् गङ्गस्तु पितृभिः सम् यमेन ।
हुष्टापूर्तेन परमे विश्वोमन् ।
हिलायाववं पुनरवम् पुनः चक्षम् चाऽ
हुहि ।
सम् गङ्गस्तु तुन्वा सुवर्चीः ॥

Sám gachasva pitṛbhiḥ, sám
Yaména,
iṣṭāpūrténa paramá vioman.
hitváyāvadyám púnar ástam
éhi :
sám gachasua tanúā suvárcāḥ.

*Unite with the Fathers, unite
with Yama, with the reward of thy
sacrifices and good works in the
highest heaven. Leaving blemish
behind go back to thy home; unite
with thy body, full of vigour.*

istā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. *paramé*: the abode of Yama and the Fathers is in the highest heaven; *mádhye diváḥ* in x. 15, 14. *víoman*: loc. without i (p. 69). *hitváya*: gd. 163, 3. *ástam*: the home of the Fathers; cp. 9 b-d. *tanvā suvárcáḥ*: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The A.V. often speaks of such being the state of things in the next life. In d the rare resolution of *v* in *-sva* is required.

५ अपेत् वीत् वि च सर्पतातो
 इका एतं पितरो लोकमक्न।
 अहीभिरङ्गिरङ्गुभिर्यतं
 यमो ददात्यवसानमस्मी ॥

अप् । इत् । वि । इत् । वि । च । सर्पत् ।
 अतः ।
 अस्मि । एतम् । पितरः । लोकम् । अक्न ।
 अहः॒भिः । अ॒त॒भिः । अ॒त॒भिः । वि
 ॒अक्नम् ।
 यमः । ददाति । अव॒सानम् । अस्मि ॥

9 ápetá, vīta, ví ca sarpatáto :
asmá etám pitáro lokám akraṇ.
áhobhir adbhir aktúbhír ví-
aktam
Yamó dadāti avassánam asmai.

Begone, disperse, slink off from here : for him the Fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. *vita*: for *vi ita* (see p. 464, 17, 1 a). *asmái*: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). *akran*: 3. pl. act. root *ao.* of *kṛ* make. *śhabhir adbhīḥ*: cp. ix. 118, where the joys of the next world are

described, yátra jyótir ájasram, tásmin mám dhehi amfté lóke where there is eternal light, in that immortal world place me (7), and yátra amúr yahvátír ápas, tátra mám amftam kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyaktam: pp. of ví + añj adorn, distinguish.

90 अति द्रव सारमेयौ श्वानौ

चतुरुचौ शृबलौ साधुना पृथा ।

अथा पितृसुविद्वाँ उपेहि

युमेन ये सधुमादं महन्ति ॥

अति । द्रव । सारमेयौ । श्वानौ ।

चतुःचतुरुचौ । शृबलौ । साधुना । पृथा ।

अथ । पितृन् । सुविद्वांश् । उपै । इहि ।

युमेन । ये । सधुमादम् । महन्ति ॥

10 áti drava sārameyáu śuánau,

caturakṣáu śabálau sādhúnā
pathá;áthā pitṛn suvidátrāṁ úpehi,
Yaména yé sadhamádam mād-

Run by a good path past the two sons of Saramā, the four-eyed, brindled dogs; then approach the bountiful Fathers who rejoice at the same feast as Yama.

anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. it is employed before consonants and at the end of a Pāda. śuánau: to be read as a trisyllable (cp. 91, 8). caturakṣáu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamádam: cognate acc. with mādanti (p. 300, 4).

१ यौ ते श्वानौ यम रुचितारी

चतुरुचौ पञ्चिरसी गृचरसी ।

यौ । ते । श्वानौ । यम । रुचितारी ।

चतुःचतुरुचौ । पञ्चिरसी इति पञ्चिरसी ।

गृचरसी ।

ताभ्यनिन् परि देहि राजन् ताभ्याम् । एवम् । परि । देहि । राजन् ।
 सुक्षि चाक्षा अनभीवं च धेहि ॥ सुक्षि । च । सुक्षि । अनभीवम् । च ।
 धेहि ॥

11 yáu te śuánau, Yama, rakṣitá-
 rau, Give him over to those two, O
 caturakṣáu pathirákṣi nrácakṣa-
 sau, King, that are thy dogs, O Yama,
 tābhīam enam pári dehi, rājan : the guardians, four-eyed, watchers
 svastí cásma anamivám ca of the path, observers of men;
 dhehi.

yáu: *eu* in this and the following duals for ā, as in 10. nrácakṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b). enam: the dead man. dehi (2. s. ipv. of dā *give*): that they may guide him to Yama's abode. dhehi: 2. s. ipv. of dhā *put*.

१२ उरुपासावसुतुपा उदुम्बलौ उरुपासौ । उसुतुपौ । उदुम्बलौ ।
 यमस्य द्रूतो चरतो जनां अनु । यमस्य । द्रूतो । चरतः । जनान् । अनु ।
 तावसाभ्यं दृशये सूर्याय । तौ । असाभ्यम् । दृशये । सूर्याय ।
 पुनर्दातामसुमयेह मद्रम् ॥ पुनः । दाताम् । असुम् । अव । इह । मद्रम् ॥

12 urū-pásáv, asutí-pā, udumbaláu, Broad-nosed, life-stealing, . . . the
 Yamásya dütáu carato jánām two as messengers of Yama wander
 ánu; among men; may these two give us
 tāv asmábhyesm drśáye súriáya back here to-day auspicious life that
 púnar dátām ásum adyéhá bhad- we may see the sun.
 rám.

urū-pásáv: the second syllable is metrically lengthened; on the cerebralization of the dental n see 65 b; here we have the normal use of au as āv before a vowel within a Pāda; *broad-nosed*, that is, keen-scented. asutí-pā u-: on the Sandhi see 22; the literal meaning *delighting in lives* implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbalāu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtāu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *dréṣaye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* *give*; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय चुडता हृषिः ।
यमं ह यज्ञो गच्छ
अपिदूतो अरंक्षतः ॥

13 Yamāya sómam sunuta,
Yamāya juhutā havīḥ;
Yamām ha yajñō gachati,
Agnidūto áramkṛtaḥ.

यमाय । सोमं । सुनुत ।
यमाय । चुडत । हृषिः ।
यमम् । ह । यज्ञः । गच्छति ।
अपिदूतः । अरंक्षतः ॥

For Yama press the Soma, to Yama offer the oblation; to Yama goes the sacrifice well prepared, with Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* *sacrifice* addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवृद्धिरु
चुहोत् प्र च तिष्ठत ।
स नो देवेष्वा यमह्
दीर्घमायुः प्र जीवसे ॥

14 Yamāya ghṛtavād dhavir
juhóta, prá ca tis̄hata;
sá no devēṣu ā yamad,
dirghám áyuh prá jivásē.

यमाय । घृतवृद्धत । हृषिः ।
चुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत ।
दीर्घम् । आयुः । प्र । जीवसे ॥

To Yama offer the oblation abounding in ghee, and step forth; may he guide us to the gods that we may live a long life.

juhóta : the irr. strong form (p. 144, B. 8 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata : step forward, in order to offer the oblation ; cp. the use of prá bhṛ bring forward an oblation. á yamat : inj. of root ao. of yam extend ; this form constitutes a play on the name of Yama. nas : acc. governed by á yamat ; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods ; on the loc., cp. 204 B 1 b. áyus : cognate acc. (197 A 4). prá jivásē : cp. p. 463, f. n. 8. The meaning of cd is : 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१४ युमायु मधुमत्तमं

राजे हृव्यं चुहोतन ।

हुदं नम् चूषिभ्यः पूर्वजेभ्यः

पूर्वभ्यः पथिक्तभ्यः ॥

युमायु । मधुमत्तमम् ।

राजे । हृव्यम् । चुहोतन् ।

हुदम् । नमः । चूषिभ्यः । पूर्वजेभ्यः ।

पूर्वभ्यः । पथिक्तभ्यः ॥

१५ Yamáya mádhumattamam

rájñe havyám juhotana.

idám náma ḍśibhyah pūrvajé-
bhiah,

púrvebhyah pathikfḍbhish.

To Yama the king offer the most honied oblation. This obeisance is for the seers born of old, the ancient makers of the path.

juhotana : again the strong form to suit the metre (cp. 14 b). pathikfḍbhish : because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyána the road of the Fathers). This stanza is a Brhati in the middle of Anustubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ चिक्कटुकेमि: पतति

षक्तुवीरेकमिद्दृहत ।

चिद्व्यायुची छन्दौसि

सर्वा ता युम आहिता ॥

चिद्कटुकेमि: । पतति ।

षट् । उवीः । एकम् । इत् । बृहत् ।

चिद्सुप् । ग्रायुची । छन्दौसि ।

सर्वा । ता । युमे । आहिता ॥

16 tríkadrukebhīḥ patati.
 śáḥ urvīḥ, ékam id bṛhát,
 triṣṭubh, gāyatrí, chándāmsi,
 sárvā tā Yamá áhitā.

It flies through the three Soma vats. The six earths, the one great (world), triṣṭubh, gāyatrí and (the other) metres, all these are placed in Yama.

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. *tríkadrukebhīḥ*: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e. g. *tríkadrukeṣu apibat sutásya he* (Indra) *drank of the pressed Soma in the three vessels* (i. 82, 3). The term *tríkadruka* in the ritual of the Brähmanas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. *sád̄ urvīḥ*: this expression is probably equivalent to the three heavens and three earths: cp. *tisrō dyávah níhitā antár asmin, tisrō bhúmir úparāḥ, sádvidhānāḥ the three heavens are placed within him (Varuna) and the three earths below, forming a sixfold order* (vii. 87, 5). *ékam id bṛhát*: by this expression is probably meant the universe, otherwise spoken of as *víśvam* *ékam, idám* *ékam &c.*, the *one* being contrasted with the *six*; cp. i. 164, 6, *ví yás tastámbha śáḥ imá rájāmsi . . . kim ápi svid ékam?* *who propped asunder these six spaces; what pray is the one?* *triṣṭubh, gāyatrí*: these two names of metres are only mentioned in this and one other hymn of the tenth Mandala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 82, 15 (Indra); v. 18, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Visnu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasishthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Manjulas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasishthas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (*pitrýána*) is different from that trodden by the gods (*devayána*).

x. 15. Metre: Trishtubh; 11 Jagatī.

१ उद्दीरतामवरु उत्परासु	उत् । उरताम् । अवरे । उत् । परासः ।
उद्धमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं च ईयुरवृका चक्षतश्चासु	असुन् । चि । ईयुः । अवृकाः । चक्षतश्चासु ।
ते नोऽवनु पितरो हवेषु ॥	ते । नः । अवनु । पितरः । हवेषु ॥

1 úd ñratám ávara, út párasa,
ún madhyamáh pitárah somi-
ásaḥ ;
ésum yá iyúr avrká rtajñás,
té nō avantu pitáro hávesu.

*Let the lower, let the higher, let
the middlemost Soma-loving Fathers
arise; let those Fathers who,
friendly, knowing right, have gone
to life eternal, favour us in our
invocations.*

úd īratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé párthive rájasi in 2 c ; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended ; but degrees of age are expressly mentioned in 2 b by púrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of i go.

२ हुदं पितृभ्यो नमो अस्त्वा
ये पूर्वीसो च उपरास ईयुः ।
ये पार्थिवे रजत्का निषत्ता
ये वा गूणं सुवृजनासु विजु ॥

हुदम् । पितृभ्यः । नमः । अस्त्वा ।
ये । पूर्वीसः । चे । उपरासः । ईयुः ।
ये । पार्थिवे । रजत्का । निषत्ताः ।
ये । वा । गूणम् । सुवृजनासु । विजु ॥

२ idám pitṛbhyo námō astu adyá,
yé púrvāso, yá úparāsa iyúḥ;
yé párthive rájasi á niṣattā,
yé vā nūnám suvijánāsu vikṣú.

*Let this obeisance be made to-day
to the Fathers who have departed
earlier and later, who have seated
themselves in the terrestrial air
or who are now in settlements with
fair abodes.*

púrvāsas : in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyúr : in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niṣattās (pp. of sad sit, cp. 67 a, b ; cp. á niṣadya in x. 14, 5). párthive rájasi : in the atmospheric region above the earth ; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvijánāsu vikṣú : cp. the frequent mānuṣiṣu vikṣú *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पि॒तृ॒सुवि॒द्वा॑ अवित्सि॒
नपातं च वि॒क्रमणं च विष्णोः ।
व॒हिंशदो ये स्व॒धया॑ सुतस्तु॑
मज्जना॑ पि॒त्या॑ दृ॒हाग्निष्ठाः ॥

आ॑ । च॒हम् । पि॒तृ॑ । सु॒विद्वा॑ग् ।
अ॒वित्सि॑ ।
नपातम् । च॑ । वि॒क्रमणम् । च॑ । वि॒
ष्णोः ।
व॒हिंशदः । ये॑ । स्व॒धया॑ । सुतस्तु॑ ।
मज्जना॑ । पि॒त्या॑ । ते॑ । दृ॒ह । आ॒ग्निष्ठाः ॥

३ áhám pitṛn suvidátrām avitsi,
nápātam ca vikrámanam ca
Viṣṇoh :
barhiśádo yé svadháyā sutásya
bhájanta pitvás, tá ihágami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

á-avitsi (1. s. Á. s ao. of 2. vid *find*) ; = I have induced to come to this offering. nápātam : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápātam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivavant, the father of Yama (see note on x. 14, 1) ; but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvastṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhasa nápātam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnum *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn ; and below (9 c) Agni is invoked to come with the Fathers : ágne yāhi suvidátrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa : Viṣṇor (= yajñasya) nápātam (= vināśābhāvam) *the non-destruction of the sacrifice*. vikrámanam : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta : 8. pl. inj. Á. of bhaj *share*, with partitive gen. (202 A e). pitvás : gen. of pitú (p. 81). á-gamisṭhāḥ : accent, p. 458, 9 A b.

४ वहिंवदः पितर चाल्व॑र्वाग् वहिंवदः । पितरः । चाल्वा॒ग् ।
 दुमा॑ ते हवा चाल्मा शुष्ठ्वम् । दुमा॑ । ते॑ । हवा॑ । चाल्मा॑ । शुष्ठ्वम्॑,
 त आ ग्रतावसा॑ शंतमेना- ते॑ । आ॑ । ग्रता॑ । अवसा॑ । शंतमेना॑ ।
 या॑ नः शं घोर्तुपो दंधात ॥ अथ॑ । नः॑ । शम्॑ । घो॑ । अर्तुपः॑ । दंधात॑ ॥

५ bárhiṣadah pitara, útí arvág; imá vo havyá cakrmā: juṣá-dhvam; tá á gata ávasa॑ sámtamena; áthā naḥ sám yór arapó da-
 dhāta.

*Ye Fathers that sit on the strew,
 come hither with aid; these offerings we have made to you: enjoy
 them; so come with most beneficent
 aid; then bestow on us health and
 blessing free from hurt.*

bárhiṣadah pitaraḥ: see note on viii. 48, 7 c. útí: inst. of útí (p. 81, f. n. 4). arvák: *hither*; the vb. á gata *come* is easily to be supplied from c. cakrmā: with metrical lengthening of the final syllable. juṣádhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. áthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

६ उपहृताः पितरः सो॒म्यासी॑ उपहृताः । पितरः । सो॒म्यासी॑ ।
 वहिंश्चितु॑ निःश्चितु॑ प्रियेषु॑ । वहिंश्चितु॑ । निःश्चितु॑ । प्रियेषु॑ ।
 त आ॑ ग्रमन्तु॑ त दृह॑ शुवन्तु॑ । ते॑ । आ॑ । ग्रमन्तु॑ । ते॑ । दृह॑ । शुवन्तु॑ ।
 अधि॑ शुवन्तु॑ ते॑वस्त्वसाग् ॥ अधि॑ । शुवन्तु॑ । ते॑ । अवन्तु॑ । असाग् ॥

७ úpahūtāḥ pitárah somiáśo barhiṣieṣu nidihiṣu priyéṣu; té á gamantu; té ihá śruvantu; ádhi bruvantu; té avantu asmán.

*Invited are the Soma-loving
 Fathers to the dear deposits placed
 on the strew; let them come; let
 them listen here; let them speak for
 us; let them aid us.*

úpa-hūtāḥ: pp. of hū *call*. nidihiṣu: the offerings deposited on the sacrificial grass. gamantu: 8. pl. ipv. root ao. of gam go. śruvantu: 8. pl. ipv. root ao. of śru *hear*.

६ आच्या जानु दक्षिणतो निषेद्-
मं युज्ञमभि गृणीत् विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो
यदु आगः पुष्पता कराम ॥

आच्यत् । जानु । दक्षिणतः । निषेद् ।
युज्ञम् । युज्ञम् । अभि । गृणीत् । विश्वे ।
मा । हिंसिष्ट । पितरः । केन । चिन्नत् । यः ।
यत् । यः । आगः । पुष्पता । कराम ॥

६ ácyā jánu, dakṣinatō niṣádyā,
imám yajñám abhí gr̄ṇita vísve;
má himsiṣṭa, pitaraḥ, kéna cín
no,
yád va ágaḥ puruṣátā kárāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.*

á-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jánu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣinatás: *to the right* (of the védi altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. gr̄ṇita: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. is ao. of hims *injure*. kéna cid yád ágaḥ for kéna cid ágasā yád, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣátā: inst. s. identical in form with the stem (97, 1, p. 77). kárāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थे
रुथिं धन्त दाशुषे मर्त्याय ।
पुचेभ्यः पितरुस्त्वा वस्तु
प्र यद्यत् त इहोर्जे दधात ॥

आसीनासः । अरुणीनाम् । उपस्थेः ।
रुथिम् । धन्त् । दाशुषे । मर्त्याय ।
पुचेभ्यः । पितरः । तस्तु । वस्तुः ।
प्र । यद्यत् । ति । इह । उर्जे । दधात् ॥

७ áśināso aruṇinām upasthe
rayim dhatta dāśuṣe mártiāya.

*Sitting in the lap of the ruddy
dawns bestow wealth on the wor-*

putrébhiaḥ, pitaras, tásya vás- shipping mortal. To your sons, O
vah Fathers, present a share of those
prá yachata; tá ihórjam da- riches; so do ye here bestow
dhāta. strength.

āśināśas: irr. pr. pt. Ā. of ās sit: 158 a. arunīnām: arunā ruddy is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uṣásām upásthāt from the lap of the dawns. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tásya vásyah: referring to rayim in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

c ये नः पूर्वे पितरः सोम्यासी
 चक्रहिरे सोमपीचं वसिष्ठाः ।
 तेभिर्यमः संररणो हृषींष्ठ्
 उश्मसुशङ्खिः प्रतिकामनत् ॥

8 yé naḥ púrve pitárah somiāśo,
 anūhiré somapithám Vásishthāḥ,
 tébhīr Yamāḥ samrarāṇō hav-
 imśi,
 uśánn uśádbhiḥ, pratikāmám
 attu.

ये । नः । पूर्वे । पितरः । सोम्यासीः ।
 चक्रहिरे । सोमपीचम् । वसिष्ठाः ।
 तेभिः । यमः । समउररणः । हृषींष्ठि ।
 उश्मन् । उश्मत्वभिः । प्रतिकामम् । चत् ॥

Those forefathers of ours, the Soma-loving, the Vasishtas, who fare after him to the Soma-draught, with them let Yama, sharing their gifts, eat the oblations at pleasure, he the eager with them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah drive, in this case meaning who have driven after Yama to the Soma-draught; it may possibly come from ūh consider, then meaning who have been considered worthy of the Soma-draught. Vásishthās: as one of the groups of ancient seers. sam-rarāṇás (pf. pt. Ā. of rā give): sharing with them their gifts to their descendants (cp. 7 b c).

१० ये तातुपुर्देव्या विहमाना
 होषाविदः सोमतटासो चर्केः ।

ये । तातुपुर्देव्या । विहमानाः ।
 होषाविदः । सोमतटासः । चर्केः ।

आये याहि सुविद्वेभिर्वाङ्
सत्त्वैः कृचैः पितृभिर्धर्मसङ्गिः ॥

आ । अपे । याहि । सुविद्वेभिः ।
वर्वाङ् ।
सत्त्वैः । कृचैः । पितृभिः । धर्मसत्त्वभिः ॥

9 yé tātṛṣúr devatrā jéhamānā,
hotrāvídah stómataṣṭásō arkáihः :
ágne yāhi suvidátrebhir arván
satyáih kavyáih pitfbhir ghar-
masádbhih.

*Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.*

tātṛṣúr : pf. of tṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stóm-aṣṭásas: this Tp., *fashioned with praise*, otherwise used with mati = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadharaya Bv. (189, 1) = taṣṭá-stomásas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = *by means of songs*. arván: 93 b. kavyáis: this word occurs in only two other passages, the original meaning apparently being = kaví *wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasádbhis: probably in heaven; cp. x. 16, 10, sá gharmánu invāt paramé sadhásthe: *may he* (Agni) further the *gharma in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātṛṣúr; cp. vii. 103, 9.

90 ये सत्त्वासो हविरद्वौ हविष्या
दद्वेण द्वैः सूरथं दधानाः ।
आये याहि सहस्रं देववृद्धैः
परैः पूर्वैः पितृभिर्धर्मसङ्गिः ॥

ये । सत्त्वासो । हविरुचदः । हविरुपाः ।
दद्वेण । द्वैः । सूरथम् । दधानाः ।
आ । अपे । याहि । सहस्रम् । देववृद्धैः ।
परैः । पूर्वैः । पितृभिः । धर्मसत्त्वभिः ॥

10 yé satyāśo havirédo haviṣpā
Índrena deváih sarátham dá-
dhānāḥ,
ágne yáhi sahásram devavan-
dáih
páraiḥ púrvaiḥ pitfbhir gharma-
sadbhiḥ.

They who are true, eating the oblation, drinking the oblation, having the same car with Indra and the gods, with those thousand god-praising remote forefathers that sit at the heating vessel, come, O Agni.

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 800, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 801, 5 b). dádhānāḥ: pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānāś (159). sahásram: agreeing with pitfbhis: more usual would be sahásrena pitfbhis: cp. 194 B 1 b (p. 291); párais: the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páráni pratná *remote, ancient deeds* opposed to ávarásas *later men*.

99 अग्निष्वात्ताः पितर् एह गङ्कत्
सदैःसदैः सदत् सुप्रणीतयः ।
अत्ता हृवींषि प्रायताणि बृहिष्म्
चष्टा रुचिं सर्वेषीरं दधातम् ॥

अग्निष्वात्ताः । पितरः । आ । इह । गङ्कत् ।
सदैःसदैः । सदत् । सुप्रणीतयः ।
अत्ता । हृवींषि । प्रायताणि । बृहिष्म् ।
चष्टा । रुचिं । सर्वेषीरम् । दधातम् ॥

11 Ágniṣváttāḥ pitara, éhā ga-
chata;
sádaḥ-sadaḥ sadata, supraṇi-
tayāḥ;
attā havíṁṣi práyatāni barhiṣi;
éthā rayím sárvaviram dadhā-
tana.

Ye Fathers that have been devoured by fire come hither; sit you down each on his seat, ye that have good guidance; eat the oblations proffered on the strew; then bestow wealth accompanied entirely by strong sons.

Agni-svāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-svāttās like other Tps. formed with Agni, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). svāttās: pp. of svād sweeten (cp. 67 b). sádah-sadah: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. sadata: 2. pl. ipv. a. ao. of sad sit (147, 5). supraṇītayas: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). attā, áthā: final a metrically lengthened. prá-yatāni: pp. of yam. dadhātana: irr. strong form (cp. note on 7 d) and suffix tana (p. 925).

१२ त्वमेष ईळितो जातवेदो	त्वम् । अ॒पे । ईळि॒तः । जा॒तवेदः ।
॑वाऽडुच्चानि सुरुभीषि छुल्ली ।	अवा॒ट । हृच्चानि । सुरुभीषि । छुल्ली ।
प्रादा॒ः पितृभ्यः स्वधया॒ ते चचन् ॥	प्र । अ॒दा॒ः । पितृ॒भ्यः । स्वधया॒ । ते॒ ।
अ॒चि॒ त्वं देव॑ प्रयता॒ हृषी॒षि ॥	अ॒चन् ।
	अ॒चि॒ । त्वम् । देव॑ । प्र॒यता॒ । हृषी॒षि ॥

12 tuám, Agna, illító, játavedo,
ásvād dhavyáni surabhíni kṛtví.
prádah pitfbhyah; svadháyā tē
akṣann;
addhí tvám, deva, práyata hav-
ímsi.

*Thou, O Agni, having been im-
plored, O Játavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers; with the
funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.*

Ilítás: by us. játá-vedas: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: vísvā veda jánimā játávedah Játavedas knows all creations (vi. 15, 18); this is also the explanation of Sáyaṇa here: játam, sarvam jagad, vetti, iti játá-vedah. ávāt: 2. s. s. ao. of vah carry (144, 5). dhavyáni: for havyáni (54). kṛtví: gd. of kṛ (163, 1). adās: 2. s. root ao. of dā (148, 1 a). akṣan: 3. pl. root ao. of ghas eat (p. 170, e). addhí: 2. s. ipv. of ad eat.

१३ ये चेह पितरो ये च नेह
यांच्च विद्य चाँ च च न प्रविद्य ।
सं वेत्य यति ते जातवेदः
स्वधामिर्भुं सुक्षेतं चुषल ॥

ये । च । एह । पितरः । ये । च । न । एह ।
यान् । च । विद्य । चाण् । चूं इति । च । न ।
प्रविद्य ।
सम् । वेत्य । यति । ते । जातु चेदुः ।
स्वधामिः । चूचम् । सुक्षेतम् । चुषल् ॥

१४ ये चाहा पितारो ये चानेहा,
याम्स चाविद्मा याम् उ चाने
प्राविद्मा,
तुाम् वेत्ता याति ते, जातवेदः;
स्वधाब्हिर् यज्ञाम् सुकृतम्
जुशस्वा.

*Both the Fathers who are here
and who are not here, both those
whom we know and whom we know
not, thou knowest how many they
are, O Jātavedas; enjoy the sacri-
fice well prepared with funeral
offerings.*

ये चाः : supply सांति. विद्मा 1. pl. pf. of विद् know (p. 154, 3); the
1. pl. pr. is विद्माः. याम्स चाः : Sandhi, 40 a. याम् उः 39, and p. 25,
f. n. 2. प्रा-विद्मा : *know exactly.* वेत्ता : 2. s. pf. of विद् know
(p. 154, 3). याति : cp. 118 a. ते : supply सांति.

१५ ये अपिदुग्धा ये अनपिदुग्धा
मध्ये द्विः स्वधया माद्यन्ते ।
तेभिः सुराक्षसुनीतिमेतां
थथावशं तन्वं कल्पयस ॥

ये । अपिदुग्धाः । ये । अनपिदुग्धाः ।
मध्ये । द्विः । स्वधया । माद्यन्ते ।
तेभिः । सुराक्ष । असुनीतिम् । एताम् ।
थथावशम् । तन्वम् । कल्पयस ॥

१५ ये अग्निदग्धाः ये अनाग्नि-
दग्धाः,
मध्ये दिवाः स्वधायाः मादा-
यान्ते,
तेभिः सुरालः असुनीतिम् एतां
यथावासाम् तनुाम् कल्पा-
यस्वा.

*Those who, burnt with fire and
not burnt with fire, are exhilarated
by the funeral offering in the midst
of heaven, as sovereign ruler do
thou with them fit his body accord-
ing to thy power for this spirit-
guidance.*

ये अनाग्निदग्धाः : that is, buried. मध्ये दिवाः : note that
the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass^e(11 c); tébhīś: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāvāśām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Ágnisvāttas), and in this stanza itself (Ágnidagdhás). tanvāt̄ p kalpayasva: the body of the deceased; the words svayám tanvāt̄ kalpayasva (VS. xxiii. 15) are explained in ŚB. xlii. 2, 7, 11: svayám rūpám kuruṣva yādīśām ichási assume thyself the form that thou desirest; ep. also iii. 48, 4 b and vii. 101, 8 b yathāvāśām tanvāt̄ cakra (= cakre) eṣāḥ he has taken a body according to his will; the corresponding Pada in the AV. (xviii. 8, 59) reads yathāvāśām tanvāt̄ kalpayāti may he fashion our bodies according to his will; ep. also in the following funeral hymn (x. 16, 4) the hemistich: yás te śivás tanvāt̄, jātavedas, tābhīr vahainam sukftām u lokám with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous. ásunitim etām: dependent, like tanvāt̄, on kalpayasva: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (ásu) of the dead man, who is cremated, to the next world (ep. x. 16, 4, just quoted) where it unites with a new body (tanú); ep. x. 14, 8 cd: ástam ehi; sám gachasva tanvāt̄ go home; unite with thy (new) body; and x. 16, 5 sám gachatām tanvāt̄, jātavedah let him (the deceased) unite with a (new) body, O Jātavedas.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (akṣás) consisted of the nuts of a large tree called vibhídaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रदिपा मा वृहतो माद्यसि प्रवातेषा हरिषे वर्षतामा: ।	प्रदिपाः । मा । वृहतः । माद्यसिः । प्रवातेषाः । हरिषे । वर्षतामाः ।
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सोमसेव मौजवतस्य भूषो सोमस्य इव । मौजवतस्य । भूषः ।
विभीदको जागुविर्मलमहान् ॥ विभीदकः । जागुविः । महान् । चहान् ॥

1 prāvepā mā bṛhatō mādayanti
pravātejā īriṇe vārvṛtānāh.
somasyeva Maujavatásya bha-
kṣo,
vibhídako jágṛvir máhyam
achān.

*The dangling ones, born in a
windy place, of the lofty (tree)
gladden me as they roll on the
dice-board. Like the draught of
the Soma from Mauvant, the en-
livening Vibhídaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavan as the best. achān: 3. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा भिमेष्य न विहीळे एषा न । ना । भिमेष्य । न । विहीळे । एषा ।
श्रिवा सखिभ्य उत महामासीत् । श्रिवा । सखिभ्यः । उत । महाम । चा-
चरस्याहमेकपुरस्य हेतोर् सीत् ।
चनुव्रतामय चायामरोधम् । चरस्य । चहम् । एकपुरस्य । हेतोः ।
चनुव्रताम् । चयं । चायाम् । चरोधम् ॥

2 ná mā mimetha, ná jihīla eṣā:
śivé sákhibhya uté máhyam
āsít.
akṣásyāhám ekaparásya hetór
ānuvratām ápa jāyām arodham.

*She does not scold me, she is
not angry: she was kind to friends
and to me. For the sake of a die
too high by one I have driven away
anuvratām āpa jāyām arodham.*

mimetha: pf. of mith dispute. jihīla: pf. of hiḍ be angry (cp. p. 3, f. n. 2). sákhibhyas: dat. (p. 318, 8). ekaparásya: accord-ing to the accent this is a Tp. adj. exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruc-t. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ देष्टि॒ चुम्बुरपे॑ जा॒था॒ शंणि॑ देष्टि॒ । चुम्बूः॑ । पर्य॑ । जा॒था॑ । शुष्टि॑ ।
 न गांचितो॒ विन्दते॑ मर्हितारम् । न । गांचितः॑ । विन्दते॑ । मर्हितारम् ।
 पर्वत्येव॑ जरतो॑ वस्त्वस्तु॑ जरवत्येव॑ । जरतः॑ । वस्त्वस्तु॑ ।
 नाह॑ विन्दामि॑ कितवस्तु॑ मोगम् । न । चहम् । विन्दामि॑ । कितवस्तु॑ । मोगम् ॥

8 dvēṣṭi॑ śvaśrūr; āpa॑ jāyā॑ ru-
 ṇaddhi;
 nā॑ nāthitō॑ vindate॑ marqitá-
 ram:
 ásvasyeva॑ járato॑ vásniasya
 náhám॑ vindāmi॑ kitavásya॑ bhó-
 gam.

My mother-in-law hates me, my wife drives me away: the man in distress finds none to pity him: 'I find no more use in a gambler than in an aged horse that is for sale.'

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitás: the gambler speaks of himself in the 3. prs. ásvasya, iva: agreeing with kitavásya. járatas: pr. pt. of jīv waste away. kitavásya bhógam: objective gen. (p. 820, B b).

४ चन्द्रे॑ जा॒थां॑ परि॑ मृशन्धस्तु॑ चन्द्रे॑ । जा॒थाम् । परि॑ । मृशन्धि॑ । चास्तु॑ ।
 अस्तागृधृदेव॑ वा॒थ्य॑ चः॑ । यस्तु॑ । अगृधत् । वेदने॑ । वा॒थी॑ । चाचः॑ ।
 पिता॑ माता॑ भातर॑ एनमाङ्गुर॑ पिता॑ । माता॑ । भातरः॑ । एगुम् । आङ्गुः॑ ।
 न जानीमो॑ नयता॑ बङ्गेतम् ॥ न । जानीमः॑ । नयत॑ । बङ्गम् । एतम् ॥

4 anyé॑ jāyām॑ pári॑ mr̄santi॑ asya,
 yásyágṛdhad॑ védane॑ vājí॑ akṣáh. pitá॑ mātā॑ bhrátara॑ enam॑ āhur :
 'ná॑ jānímo, náyatā॑ baddhám॑ etám'.

Others embrace the wife of him for whose possessions the victorious die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound'.

ágṛdhad: a. ao. of gṛdh be greedy, governing védane, loc. of the object (p. 825, 1 c). vājí: to be read with a short final (p. 487, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānímas: 1. pl. pr. of jñā know. náyatā: accented as beginning a new

sentence (p. 468, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhám : as a debtor.

५ यदादीषे न द्विषासेमि:	यत्। चाऽदीषे। न। द्विषाणि। एमिः।
परायद्भोऽव हीये सखिभ्यः।	परायत्तभ्यः। अव। हीये। सखिभ्यः।
नुसार ब्रह्मो वाचुमक्ते	निरुप्तमाः। च। ब्रह्मवः। वाचम्। अक्ते।
एमीदैषां निष्कृतं जारिणीव ॥	एमि। इत्। एवाम्। निःकृतम्। जा- रिणीदैव ॥

5 yád ádídhye: 'ná davisáni
ebhiḥ;
paráyádbhyo áva hiye sákhi-
bhyaḥ',
níuptás ca babhrávo vácām
ákrataṁ,
émid eṣām niṣkṛtám jāriṇīva.

When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

á-dídhye: 1. s. pr. Ā. of dhí *think*. davisáni: iş ao. sb. of du *go* (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iş ao. sb.) from div *play* (like a-śthaviṣam, in a Sūtra, from śthiv *spit*). ebhis: with the friends. áva hiye: pa. of 1. hā *leave*; *I am left behind* with abl. (cp. 201 A 1). uptoṣas: pp. of vap *strew*. ákrata: 3. pl. Ā. root ao. of kr̥, accented because still dependent on yád. Here we have a Jagatī Pada interposed in a Trisṭubh stanza (cp. p. 445, f. n. 7); the same expression, vácām akrata, by ending a Pada in vii. 103, 8 produces a Jagatī Pada in a Trisṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pada (cp. i. 35, 6 a); viii. 29, 6 a; see p. 28, f. n. 1). émi id: *I go at once* (p. 218). eṣām: of the dice.

६ सुभार्मेति कितवः पूर्वमानो	सुभाम्। एति। कितवः। पूर्वमानः।
विष्वामीति तन्वा॒शुशुवानः।	विष्वामि। इति। तन्वा। शुशुवानः।
च॒षासी च॒सु वि तिरक्ति कामं	च॒षासः। च॒सु। वि। तिरक्ति। कामम्।
प्रतिदीप्ते दधत् चा कृतानि ॥	प्रतिदीप्ते। दधतः। चा। कृतानि ॥

6 sabhām eti kitavāḥ pṛchā-
māno,
jeṣyāmīti, tanūḥ śūśujānāḥ.
akṣāsō asya vī tiranti kāmam,
pratidivne dādhata ā kṛtāni.

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws.

tanvā: accent, p. 450, 2 b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 8. pl. pr. of tṛ cross. pratidivne: dec., 90, 8; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāsas; with prp. following (p. 462, 18 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

④ चृष्टास् रद्धुशिनो नितोऽहिनो चृष्टासः । इत् । चृष्टुशिनः । निःतोऽहिनः ।
निःङ्गलांशपूर्णाकापयिष्वावः । निःङ्गलांशः । तपूर्णाः । तापयिष्वावः ।
कुमारदेष्या जयतः पुनर्हयो कुमारदेष्याः । जयतः । पुनःऽहनः ।
मध्या संपूर्णाः कितवस्त्रं वर्हयाः । मध्याः । सम्पूर्णाः । कितवस्त्रः । वर्हयाः ।

7 akṣāsa id aṅkuśíno nitodíno,
nikṛtvānas tápanās tāpayiṣṇā-
vah;
kumārādeṣṇā, jayataḥ punar-
hāṇo,
mádhvā sāmpṛktāḥ kitavásya
barhāṇā.

The dice are hooked, piercing, deceitful, burning and causing to burn; presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler.

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kurārā-deṣṇās: giving gifts and then taking them back like children. punarbhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-pṛktās: pp. of pṛc mix. barhāṇā: inst. a. (p. 77); with objective gen. (p. 820).

८ चिपक्षाशः कीङ्कति ग्राते एषां चिपक्षाशः । कीङ्कति । ग्रातः । एषाम् ।
द्रुव इव सविता सुखधर्मा । द्रुवः इव । सविता । सुखधर्मा ।
उपस्थि चिन्मव्यवे ना नमने उपस्थि । चित् । मव्यवे । न । नमने ।
राजा चिदेभ्यो नम् इत्क्षणोति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
इत्क्षणोति ॥

8 tripañcásáh krīlati vrāta eṣām,
devá iva Savitā satyádharmā :
ugrásya cint manyáve ná nam-
ante ;
rájā cid ebhyo náma ít kṛṇoti.

*Their host of three fifties plays
like god Savitṛ whose laws are
true : they bow not before the wrath
of even the mighty ; even a king
pays them obeisance.*

tripañcásás : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devá iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 189, 3), and whose will and independent dominion no being, not even Indra, Varuna, Mitra, Aryaman, Rudra can resist (ii. 88, 7. 9; v. 82, 2). ná : the only example in the RV. of the metrical lengthening of ná. namante, námas : with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्
अहुकासो हस्तवन्तं सहने । नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
द्वित्ता अङ्गारा हरिणे बुप्ताः । अहुकासाः । हस्तवन्तम् । सहने ।
श्रीताः सन्तो हृदयं निर्देहन्ति ॥ द्वित्ताः । अङ्गाराः । हरिणैः । निर्देहप्ताः ।
श्रीताः । सन्तो । हृदयम् । निः । दुहृतिः ॥

9 nicā vartanta, upari sphuranti.
ahastāśo hástavantam sahante.
divyā ángārā íriṇe níuptāḥ,
śítāḥ sánto, hṛdayam nír dah-
anti.

*They roll down, they spring up-
ward. Though without hands, they
overcome him that has hands.
Divine coals thrown down upon
the gaming-board, being cold, they
burn up the heart.*

Every Pada in this stanza contains an antithesis: nīcā—upāri; ahastásah — hástavantam; divyáh — írine; étáh — nír dahanti. divyás: alluding to their magic power over the gambler; cp. barhánā in 7 d. ángárás: the dice are compared with bits of charcoal lying in a hollow; cp. SB. v. 8, 1, 10: adhidévanam vā agnis, tásya eté 'ngárā yád akṣáh *the gaming-board is fire, the dice are its coals.*

१० जाया तप्यते कितवस्तु हीना
माता पुचस्तु चरतः क्वं स्तित् ।
पूर्णावा बिभृग्नमिक्षमानो
अवेषामसामुप नक्षमेति ॥

10 jayá tapyate kitavásya hiná,
mātā putrásya cáratah kúa svit.
ṛṇāvá bíbhyat dhánam ichá-
māno,
anyéshám ástam úpa náktam eti.

जाया । तप्यते । कितवस्तु । हीना ।
माता । पुचस्तु । चरतः । क्वं । स्तित् ।
पूर्णावा । बिभृत् । धनम् । इक्षमानः ।
अवेषाम् । असाम् । उप । नक्षम् । एति ॥

*Forsaken the wife of the gambler
is grieved, the mother (too) of the
son that wanders who knows where.
Indebted, fearing, desiring money
he approaches at night the house of
others.*

hiná: pp. of hā leave. putrásya: the gambler. tapyate must be supplied with mātā. ṛṇā-vá: lengthening of final a before v (15, 1 c). bíbhyat: pr. pt. of bhī fear. úpa eti: probably for the purpose of stealing, to explain c. náktam: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाथ कितवं ततापा-
येषां जायां सुकृतं च योनिम् ।
पूर्वाङ्के अशान्त्युयुजे हि बृथून्
सो अप्येरत्ने वृष्टः पंपाद ॥

11 striyam drṣṭváya kitavám ta-
tāpa,
anyéshám jayám, súkṛtam ca
yónim

स्त्रियम् । दृष्ट्वाथ । कितवम् । तताप ।
येषां जायां । सुकृतम् । च । यो-
निम् ।
पूर्वाङ्के । अशान् । युयुजे । हि । बृथून् ।
सः । अप्ये । अत्ने । वृष्टः । पंपाद ॥

*It pains the gambler when he
sees a woman, the wife of others
and their well-ordered home. Since
he yokes the brown horses in the*

pūrvāhṇē ásvān yuyujé hí bahrūn,
morning, he falls down (in the
evening) near the fire, a beggar.
só agnér ánte vṛṣaláḥ papāda.

tatāpa: used impersonally with the acc. ; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). **dr̥stváya**: gd. of dr̥s see, agreeing with kitavám as the virtual subject (210). **striyam** (p. 88, β) : jāyám as apposition, *a woman who is the wife of others* ; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. **ásvān**: the brown dice are here figuratively called horses, which he yokes ; that is, he begins a long spell of gambling with them. **papāda**: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीर्महतो गणस्य	यः । वः । सेनानीः । महतः । गणस्य ।
राजा प्रातस्य प्रथमो बभूव ।	राजा । ब्रातस्य । प्रथमः । बभूव ।
तस्मै क्षणोमि न धना रुणधिम्	तस्मै । क्षणोमि । न । धना । रुणधिम् ।
दशाहं प्राचीक्षद्वतं वदामि ॥	दश । अहम् । प्राचीः । तत् । चृतम् । वदामि ॥

12 yó vaḥ senānīr mahatō ganásya,
rājā vrātasya prathamó ba-
bhūva,
tásmai kṛnomi, ‘ná dhanā ru-
adhmi’;
dásahám prácis, ‘tád ṛtám va-
dāmi’.

To him who as the general of
your great throng, as king has
become the first of your host, I
stretch forth my ten fingers—
'I withhold no money—this is truth
I say'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. **dásahám kṛnomi práciḥ** : *I put the ten (sc. fingers) forward*, that is, I stretch out my two hands. **prácis** : A. pl. f. of **práci**, used predicatively (198, 1). **tásmai** : dat. of advantage (200 B 1). **ná dhanā**

runadhmi : that is, 'I have no money left for you ;' these words in sense come after prácis, expressing what is implied by that gesture. rtám : predicative, *I say this as true* (198, 1).

१६ अद्वैर्मा दीव्यः कृषिभित्कृषस्त
विन्न रमस्त बुद्ध मन्त्रमानः ।
तत् गावः कितव तत् जाया
तन्मे वि चष्टे सवितायमर्यः ॥

अद्वैः । मा । दीव्यः । कृषिम् । इत् । कृषस्त् ।
विन्ने । रमस्त् । बुद्ध । मन्त्रमानः ।
तत् । गावः । कितव् । तत् । जाया ।
तत् । मे । वि । चष्टे । सविता । अर्यम् ।
अर्यः ॥

१८ ekaśair mā dīvyah; kṛṣim it
kṛṣasva;
vitté ramasva, bahū mānya-
mānah;
tātra gāvah, kitava, tātra jāyā:
tán me vi caṣṭe Savitāyám
aryāḥ.

'Play not with dice; ply thy tillage; rejoice in thy property, thinking much of it; there are thy cattle, O gambler, there thy wife': this Savitr here, the noble, reveals to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitṛ. dīyas : 2. s. inj. of div play with mā (p. 240). ramasva : with loc. (204, 1 a). tātra : cattle and wife can be regained by acquiring wealth. caṣṭe : 3. s. pr. of eaks. me : dat. (200 A c). ayám : as actually present. aryás : noble, as upholder of moral law.

१९ मित्रं कृणुध्वं खलु मृक्तता नो
मा नो घोरेण चरतुभि धृष्णु ।
नि वो नु मन्त्रुर्विंशतामरातिर्
चन्यो बभूणां प्रसितो न्वलु ॥

मित्रम् । कृणुध्वम् । खलु । मृक्तता । नोः ।
मा । नो । घोरेण । चरतु । अभि । धृष्णु ।
नि । वो । नु । मन्त्रः । विंशताम् ।
चन्यः । बभूणाम् । प्रसितो । नु । चन्यु ॥

१४ mitrām kṛṇudhvam khālu, mṛ-
lātā no.
mā no ghorēṇa caratābhí dhṛ-
ṣṇu.

Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let

ní vo nú manyúr viśatám, another now be in the toils of the
áratír. brown ones.

anyó babhrūṇām prásitau nú
astu.

mṛlātā (2. pl. ipv. of *mṛd*, p. 8, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. *nas*: dat. (p. 811, f). *carata abhi*: with prp. following the vb. (p. 468, 20 A). *dhyṣṇū*: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PÚRUSA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anustubh; 16 Tristubh.

१ सुहस्रशीर्षा पुरुषः
सहस्राष्टः सुहस्रपात् ।
स मूर्खिं विचक्षते पूर्वा-
ल्पतिथस्याकुरुतम् ॥

I sahásraáírṣā Púruṣah,
sahasrákṣah, sahásrapāt.
sá bhúmim viáváto vṛtvā,
éty atisthad daśāngulám.

सहस्रश्चीर्णा । पुरुषः ।
 सहस्रचूडः । सहस्रपात् ।
 सः । भूविम् । विश्वतः । ब्रह्मा ।
 अति । अतिष्ठत् । दशचतुर्षतम् ।

*Thousand-headed was Puruṣa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣas: of the very numerous Bv. cds. formed with sahásra this and sahasra-arghá are the only ones with irr. accent (cp. p. 455, 10 c). daśāngulám: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वे

यद्युतं यस्त्रभव्यम् ।

उतामृतस्येशानो

यद्यन्नेनातिरोहति ॥

पुरुषः । एव । हृदम् । सर्वम् ।

यत् । भूतम् । यत् । च । भव्यम् ।

उत् । अमृतस्येशानः । ईशानः ।

यत् । अतिरोहति ॥

२ Púruṣa evédám sáravam
yád bhútám yáca bháviam.
utámr̥tatvásyásáno,
yád ánnenañtiróhati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásya: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricayata in 5 e indicates that Purusa is the subject and yád (the gods) the object, and that the former exceeds the latter ánnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food; or, and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतापागस्य महिमा-

तो ज्यायांस्य पुरुषः ।

पादोऽस्य विश्वा भूतानि

चिपादेष्वामृतं दिवि ॥

एतापाग । अस्य । महिमा ।

ज्यतः । ज्यायां । च । पुरुषः ।

पादः । अस्य । विश्वा । भूतानि ।

चिपाद । अस्य । अमृतम् । दिवि ॥

४ etáván asya mahimá,
áto jyáyám ca Púruṣah.

*Such is his greatness, and more
than that is Purusa. A fourth of*

pádo 'syā viśvā bhūtāni;
tripád asyāmftam divi.
him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45 : putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). **ātas :** equivalent to an ab. after the cpv. (201, 8). **jiyāyāmś ca :** on the Sandhi, see 40 a. **Púruṣas :** a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. **amftam :** equivalent to amptatvā.

४ चिपाद्वर्धं उदेत्पुरुषः पादौ च्छेहाभवत्पुनः । ततो विष्वुर्धवक्रामत साशनानश्चने अभि ॥	चिपात् । उर्ध्वः । उत् । एत् । पुरुषः । पादः । अस्य । इह । अभवत् । पुनरिति । ततः । विष्वुर्ध । वि । अक्रामत् । साशनानश्चने इति । अभि ॥
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४ tripád úrdhvá úd ait Púruṣah; *With three quarters Purusa
pádo 'syehábhavat púnah. rose upward; one quarter of him
tátó viśván ví akramat here came into being again. Thence
sásanānaśané abhi. he spread asunder in all directions
 to what eats and does not eat.*

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. **ihá :** in this world. **púnar :** that is, from his original form. **tátas :** from the earthly quarter. **vi akramat abhi :** distributed himself to, developed into. **sásana-anaśané :** animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराठबायत विराजो अधि पूरुषः । स जातो अत्वरिच्यत पशाद्गुमिमयो पुरः ॥	तस्मात् । विराठ । अवायत । विराजः । अधि । पुरुषः । सः । जातः । अति । अत्विच्यत । पशात् । गुमिम् । अयो इति । पुरः ॥
---	--

5 tásmaḍ Virál ajāyata,
Virájō ádhi Púruṣah.
sá játó áty aricayata
paścád bhúmim átho puráh.

*From him Viráj was born, from
Viráj Purusa. When born he
reached beyond the earth behind
and also before.*

tásmaḍ: from the undeveloped quarter of Purusa. Virál: as intermediate between the primaeval Purusa and the evolved Purusa; cp. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣad u Áditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 3, n. 2. With c d cp. 1 c d. átho: 24.

६ यन्पुरुषेण हृविषा
देवा यज्ञमत्त्वतः।
वसन्तो चर्द्यासीदार्थं
यीम्प हृध्मः शुरद्विः ॥

यत् । पुरुषेण । हृविषा ।
देवाः । यज्ञम् । मत्त्वतः ।
वसन्तः । चर्द्यः । आसीत् । आर्थम् ।
यीम्पः । हृध्मः । शुरद्विः ।

६ yát Púruṣena havíṣā
devá yajñám átanvata,
vasantó asyāsíd ájyam,
gríṣmá idhmáḥ, śarád dhavíḥ.

When the gods performed a sacrifice with Purusa as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation.

Here the gods are represented as offering with the evolved Purusa an ideal human sacrifice to the primaeval Purusa. átanvata: 3. pl. ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense of to extend the web of sacrifice = to carry out, perform. dhavíḥ: 54.

७ तं यज्ञं बहिषि प्रोच्छ
पुरुषं चात्मयुतः।
तेन देवा चर्द्यता
साधा चर्द्यतु ये ॥

तम् । यज्ञम् । बहिषि । प्र । ओच्छ ।
पुरुषम् । चात्मयुतः ।
तेन । देवाः । चर्द्यता ।
साधा: । चर्द्यतु । ये ॥

7 tám yajñám 'barhíṣi práukṣan
Púruṣam játám agratáḥ:

That Purusa, born in the beginning, they besprinkled as a sacrifice

téna devā ayajanta,
sādhyā ḍṣayaś ca yé.

*on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.*

jātām agratás: the evolved Puruṣa, born from Viraj (5 b), the same as in 6 a. prā-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām ētanvata in 6 b. Sādhyás: an old class of divine beings (here probably in apposition to devás), cp. 16 d. ḍṣayaś ca yé: *and those who were seers*, a frequent periphrastic use of the rel. = simply ḍṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः
संभृतं पृष्ठदायम् ।
पशुकांसके वायवानं
आरण्यान्याम्याश्च ये ॥

8 tásmañd yajñāt sarvahútaḥ
sámbhṛtam pr̄ṣadājíam:
paśūn támś cakre vāyavyān,
āranyān, grāmiās ca yé.

तस्मात् । यज्ञात् । सर्वङ्गतः ।
सम्भृतम् । पृष्ठतःआयम् ।
पशुन् । तान् । चक्रे । वायवान् ।
आरण्यान् । याम्याः । च । ये ॥

From that sacrifice completely offered was collected the clotted butter: he made that the beasts of the air, of the forest, and those of the village.

tásmañd: ab. of the source (201 A 1). sámbhṛtam: as finite vb. pr̄ṣad-āyám: accent, p. 455, 10 d 1. paśūn: Sandhi, 40, 2. támś: attracted to paśūn for tát (pr̄ṣadājyám); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 81, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āranyān: that is, *wild*. grāmyás ca yé = grāmyān, that is, *tame*; cp. ḍṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः
चृच्छः सामानि जश्चिरे
कृद्धांसि जश्चिरे तस्माद्
थजुकामाद्यायत ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।
चृच्छः । सामानि । जश्चिरे ।
कृद्धांसि । जश्चिरे । तस्मात् ।
थजुः । तस्मात् । जश्चायत् ॥

१० tásmād yajñiēt sarvahūta
 fcaḥ sāmāni jajñire;
 chāndāmsi jajñire tásmād
 yájus tásmād ajāyata.

From that sacrifice completely offered were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it.

fcaḥ: the Rigveda. sāmāni: the Sāmaveda. jajñire: 8. pl. pf. Ā. of jan *beget*. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

१० तस्मादद्यां अजायन्
 ये के चीभयादतः ।
 गावौ ह जच्छिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन् ।
 ये । के । च । उभयादतः ।
 गावः । ह । जच्छिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

१० tásmād áśvā ajāyanta
 yé kó ca ubhayādataḥ.
 gávo ha jajñiro tásmāt;
 tásmañjātā ajāváyāḥ.

From that arose horses and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāváyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः:
 कतिधा व्यक्त्ययन् ।
 मुखं किमस्य कौ बाहृ
 का ऊरु पादो उच्चेते ॥

यत् । पुरुषम् । वि । अदधुः ।
 कतिधा । वि । अक्त्ययन् ।
 मुखम् । किम् । अस्य । कौ । बाहृ इति ।
 कौ । ऊरु इति । पादो । उच्चेति इति ॥

११ yát Púruṣam viādadhuḥ,
 katidhā vī akalpayan?
 múkhām kím asya? káu bāhū?
 kā ūrū pādā ucyete?

When they divided Puruṣa, into how many parts did they dispose him? What (did) his mouth (become)? What are his two arms, his two thighs, his two feet called?

vi-ādadhur: when the gods cut up Puruṣa the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 19 c) accents the prp. in a subordinate clause (p. 466, 20 B). kāu: the dual ending *tu* for the normal & before consonants (cp. note on x. 14, 10 a); kā and pādā before ū: 22. ucyete: 3. du. pr. pa. of vno speak: Pragṛhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
कुरु तदस्य यदिश्चः
पद्मां शूद्रो चायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
कुरु इति । तत् । अस्य । यत् । वेशः ।
पद्मां शूद्रः । अस्य । आयत् ॥

१२ brāhmaṇo 'sya mukham āśid,
bāhū rājanīyah kṛtāḥ;
ūrū tād asya yád vāiśyāḥ;
padbhyaṁ sūdrō ajāyata.

*His mouth was the Brāhmaṇ,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyāḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yád vāiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyaṁ: abl. of source (77, 3 a, p. 453, 1).

१३ चक्रमा मनसो चातम्
चक्षोः सूर्ये चायत ।
मुखादिन्द्रसापित्थ
प्राणादायुरचायत ॥

चक्रमाः । मनसः । चातमः ।
चक्षोः । सूर्यः । चायत् ।
मुखात् । इन्द्रः । च । अपिः । च ।
प्राणात् । वायुः । चायत् ॥

१४ candramā manaso jātāś;
cākṣoḥ sūryo ajāyata;
mukhād īndras ca Agniś ca,
prāṇād Vāyur ajāyata.

The moon was born from his mind; from his eye the sun was born; from his mouth Indra and Agni, from his breath Vayu was born.

Note that *candrā-mās* is not analysed in the Pada text. *cákṣos*: ab. of *cákṣu* used only in this passage = the usual *cákṣus*; in the Funeral Hymn (x. 16, 8) *súryas* and *cákṣus*, *vátas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्या आसीदुक्तरिष्वं

शीष्वी द्वीः समवर्तते ।

पूर्वां भूमिर्दिशः ओचात्

तथा क्षीकां चक्षयेत् ॥

नाभाः । आसीत् । अक्तरिष्वम् ।

शीष्वीः । द्वीः । सम् । अवर्तते ।

पूर्वभास् । भूमिः । दिशः । ओचात् ।

तथा । क्षीकाण् । चक्षयेत् ॥

१५ nábhyā áśid antárikṣam;

éśrṣṇo dyáuh sám avertata;

padbhyaám bhúmir, díśah éró-
trāt:

táthā lokām akalpayan.

*From his navel was produced
the air; from his head the sky was
evolved; from his two feet the earth,
from his ear the quarters: thus
they fashioned the worlds.*

nábhyās : ab. of nábhi inflected according to the ī dec. (p. 82 a).
éśrṣṇás : ab. of éśrṣṇ (90, 1 a; p. 458, 2). sám avertata: this vb.
is to be supplied in e; cp. ádhi sám avertata in x. 129, 4. akalpa-
yan : ipf. cs. of klp; *they* (the gods) *fashioned*.

१५ सप्तास्त्रासन्प्रिध्युस्

तिः सप्त सुमिधः कृताः ।

द्वेवा यज्ञां तन्वाना

अब्धन्मन्तुर्षं पशुम् ॥

सप्तः । अस्त्रां । आसन् । प्रिध्युः ।

तिः । सप्तः । सुमिधः । कृताः ।

द्वेवाः । यत् । यज्ञम् । तन्वानाः ।

अब्धन् । मन्तुर्षम् । पशुम् ॥

१५ saptásyāsan paridháyas;

trīḥ saptá samídhaḥ kṛtāḥ;

devá yád, yajñám tanvánā,
ábadhnān Púruṣam paśum.

*Seven were his enclosing sticks;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Purusa as the victim.*

paridháyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. saptá: as a sacred number. tanvánás: cp. 8 b. ábadhnān: 8. pl. ipf. of bandh; cp. púruṣena haviṣā in 6 a and tám yajñám Púruṣam in 7 a b. paśum: as appositional acc. (198).

१६ यज्ञेन यज्ञमर्यजना देवास्
तानि धर्माणि प्रथमान्वासन्।
ते हु नाक्तं महिमानः सचन्
यज्ञ पूर्वे साध्याः सन्ति देवाः॥

यज्ञेन । यज्ञम् । यज्ञम् । देवाः ।
तानि । धर्माणि । प्रथमानि । आसन् ।
ते । हु । नाक्तम् । महिमानः । सचन् ।
यज्ञ । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-
vás :
tāni dhármāṇi prathamāni āsan.
té ha náktaṁ mahimánaḥ sa-
canta,
yátra púrve Sádhiāḥ sánti,
devāḥ.

*With the sacrifice the gods sacri-
ficed to the sacrifice: these were
the first ordinances. These powers
reached the firmament where are
the ancient Sádhyas, the gods.*

ayajanta: this vb. ordinarily takes the acc. of the person wor-
shipped and the inst. of that with which he is worshipped (308, 1, f);
the meaning here is: they sacrificed to Purusa (here appearing as
a sacrifice, like Viṣṇu in the Bráhmaṇas) with the sacrifice in which
he was the victim. té mahimánaḥ: probably the powers residing
in the sacrifice. This stanza is identical with i. 164, 50.

RÁTRI

The goddess of night, under the name of Rátri is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Usás-náktā and Náktosásā, occurring in some twenty scattered
of the Rigveda.

x. 127. Metre: Gáyatrī.

१ रात्रि चक्षदायती
पुरुषा देव॑ चमिः ।
तिक्षा चधि विदीच्छित ॥

रात्री । चि । चक्षत् । आ॒यती ।
पुरुषा । देवी । चमिः ।
विक्षाः । चधि । विदी । च्छित ॥

1 Rātri ví akhyad āyatí
purutrā deví akṣabhiḥ :
vísvā ádhi śrīyo 'dhita.

*Night approaching has looked
forth in many places with her eyes:
she has put on all glories.*

ví akhyat: a so. of khyā ses (147 a 1). ā-yatí: pr. pt. f. of
ā+i go (95 a). deví: accent, p. 450, b; metre, p. 487, a 4. akṣabhis:
99, 4; the eyes are stars. ádhi adhita: root ao. Ā. of dhā put
(148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

2 शोर्वप्रा अमर्त्या
निषतो देवुरुद्धर्तः ।
ज्योतिषा बाधते तमः ॥

श॒। उ॒रु॑। अ॒प्रा॑। अ॒मर्त्या॑।
नि॒षतः॑। दे॒वी॑। उ॒रु॒र्तः॑।
ज्यो॒तिषा॑। बा॒धते॑। तमः॑॥

2 आ urv āprā amartia
niváto deví udvátaḥ :
jyótisā bādhate támah.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

आ aprās: 3. s. s ao. of prā fill (144, 5). deví: cp. 1 b. jyótisā:
with starlight.

3 निष्कसारमस्तुतो-
षसं देवायती ।
अपेक्षु हासते तमः ॥

निः॑। ऊ॑ इति॑। खसारम्॑। अ॒हत्॑।
च॒षसम्॑। दे॒वी॑। आ॒यती॑।
अ॒पं॑। इ॒ति॑। ऊ॑सते॑। तमः॑॥

3 nír u svásáram askṛta
Uṣásam deví āyatí:
épēd u hāsate támah.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapātha akṛta), but is probably due to the analogy of forms such as níś-kuru (A.V.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛṇvánti, páriṣkṛta, sámskṛta). Uṣásam: *Dawn* here used in the sense of *daylight* (dec., 83, 2 a). nír u — ápa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s. ao. of 2. hā go forth (p. 162, 2).

४ सा नो चक्ष यस्तां वयं
नि ते यामद्विक्षमहि ।
त्रुषि न वसुतिं वयः ॥

4 sá nō adyá, yásyā vayám
ní te yámann ávikṣmahi,
vṛkṣé ná vasatím vayaḥ.

सा । नः । चक्ष । यस्ताः । वयम् ।
नि । ते । यामन् । चविक्षमहि ।
त्रुषि । न । वसुतिम् । वयः ॥

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sá : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from áyatí in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman : loc. (90). ní..ávikṣmahi : s. ao. Ā., *we have turned in* (intr.). vasatim : governed by a cognate vb. to be supplied, such as *return to*. vayaḥ : N. pl. of vi bird (99, 3 a).

५ नि यामासो चविष्ट
नि पृद्वस्तो नि पृचिणः ।
नि श्लेनासंचिदर्थिनः ॥

5 ní grámāsö avikṣata,
ní padvánto, ní pakṣināḥ,
ní śyenásas cid arthínāḥ.

नि । यामासः । चविष्ट ।
नि । पृद्वस्तः । नि । पृचिणः ।
नि । श्लेनासः । चित । चर्थिनः ॥

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

ní avikṣata : 3. pl. Ā. s. ao. of viś enter. grámāsas : = *villagers*. ní : note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया त्रुक्षं त्रुष्टे
चक्षये स्त्रियम्भे ।
चक्षये नः सुतरा मय ॥

यावये । त्रुक्षम् । त्रुष्टम् ।
चक्षये । स्त्रियम् । त्रिम्भे ।
चक्षये । नः । सुतरा । मय ॥

6 yāvāyā vṛkiam vṛkam,
yavāya stenām, ūrmie;
āthā naḥ sutarā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāvāyā: cs. of *yu separate*; this and other roots ending in *ā*, as well as in *i*, *r*, may take Guṇa or Vṛddhi in the cs. (168, 1 c), but the Padapāṭha invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). vṛkyām: accent, p. 450, 2 b. āthā: final metrically lengthened (cp. p. 214).

७ उपं मा पेपिश्चत्तमः

कृष्णं व्यक्तमस्थित ।
उषे च्छयोर्व यातय ॥

7 úpa mā pépiśat tāmaḥ,
kr̥ṣnām, viaktam asthita :
Úṣa r̥ṇeva yātaya.

उपं । मा । पेपिश्चत् । तत्तमः ।

कृष्णम् । विच्छक्तम् । अस्थित ।
उषे । च्छयोर्व । यातय ॥

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

úpa asthita: 8. s. Ā. of root *ao.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úṣas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from Ratri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

८ उपं ते गा दूवाकरं

दृशीष्व दुहितर्दिवः ।
राति स्तोमं न जिग्युये ॥

8 úpa te gā ivákaram,
vṛṇīśvā, duhitar divah,
Rātri, stómam ná jigyúye.

उपं । ते । गा । दूवाकरं ।

दृशीष्व । दुहितः । दिवः ।
राति । स्तोमम् । न । जिग्युये ॥

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kr̥*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupā iva ākaram *I have driven up songs of praise for thee like a herdsman.* vṛṇīṣvā : 2. s. ipv. Ā. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyuse : dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (āsat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Trisṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असृत । आसीत । जो इति । सत् ।
नासीद्वजो जो वीमा पुरो यत् ।	आसीत । तदानीम् ।
किमावरीवः कुह चक्षु शर्मेत्	न । आसीत । रवः । जो इति । विचीम ।
चमः किमासीन्नहनं गमीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । चक्षु ।
	शर्मेत् ।
	चमः । किम् । आसीत । गहनम् । ग- मीरम् ॥

1 násad āśin, nō sád āśit tada-
ním;
násid rájo nō víomā paró yát.
kim ávarívaḥ? kúha? kásya
éármann?
ám̄bhaḥ kím āśid, gáhanam ga-
bhíram?

*There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?*

Cf. ŚB. x. 5, 8, 1 : ná, iva vā idám ágréśsad āśid ná, iva sádi
āśit verily this (universe) was in the beginning neither non-existent nor
existent as it were. tadañím : before the creation. āśit : the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *āavarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kúha*: where was it? *kásya śármán*: who guarded it? *kím*: here as an inter. pol. (p. 225). *ámbhas*: cp. 3 b, and TS., *ápo vā idám ágre salilám āsit this (universe) in the beginning was the waters, the ocean.*

२ न मूलुरासीदमतं न तहि न रात्रा अहू आसीत्प्रकेतः । आनीदवातं स्वधया तदेकं तस्माद्बन्ध परः किं चनास ॥	न । मूलुः । आसीत् । अमृतम् । न । तहि । न । रात्रोः । अहूः । आसीत् । प्रकेतः । आनीत् । अवातम् । स्वधया । तत् । एकम् । तस्मात् । हु । अन्यत् । न । परः । किम् । चन । आस ॥
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२ ná martyúr āśid, amftam ná
tárhi.
ná rátriā áhna āśit praketáh.
ánid avatám svadháyā tād
ékam.
tásmād dhānyán ná paráḥ kím
canásā.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

ra vās: gen. of *rātri* (p. 87). *áhna*: gen. of *áhan* (91, 2). *ánid*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by *anyád* (p. 317, 3). *dha* for *ha*: 54. *anyán ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्मसा गूढ्मये प्रकेतं सखिलं सर्वमा इदम् । तुच्छेनाभ्यपिहितं यदासीत् तपस्सुखाद्विनाजायुतैकम् ॥	तमः । आसीत् । तमसा । गूढ्मये । अप्रकेतम् । सखिलम् । सर्वम् । आः । इदम् । तुच्छेन । आमु । अपिहितम् । यत् । आसीत् । तपसः । तत् । महिना । अवायत् । एकम् ॥
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Stáma ásít támás gúlhám ágre ;
apraketám salillám sárvam á
idám.
tuchyénabhu ághitam yád ásít,
tápasas tán malinayatáikam.

Darkness was in the beginning hidden by darkness ; indistinguishable, this all was water. That which, coming into being, was covered with the void, that One arose through the power of heat.

gūlhám: pp. of *guh hide* (69 c, cp. 8 b γ, p. 8 and 18). **ās**: 8. a. ipf. of *as be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with **āsit**. **b** is a *Jagat* intruding in a *Trishubh* stanza (cp. p. 445, f. n. 7). **ābhú**: the meaning of this word is illustrated by **ā-babhúva** in 6 d and 7 a. **mahiná** = *mahimná* (90, 3, p. 69).

४ कामसदये समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सुतो वस्तुमर्दति निरविकृण
हुदि प्रतीषा कवयो मणीषा ॥

कामः । तत् । अर्चे । सम् । अवर्तत् ।
धि ।
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
सुतः । वस्तुम् । अर्दति । निः । अविकृण ।
हुदि । प्रतीषा । कवयः । मणीषा ॥

4 kámpa tát égre sám avarta-
tádhí,
mánaso rétaḥ prathamám yád
ásit.
sató bándhum ásati nír avindan
hrdi pratisyā kaváyo manisá.”

Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.

ádhi sám avarata : 3. s. ipf. Ā. of vṛt turn, with sám come into being ; ádhi upon makes the verb transitive = come upon, take possession of. tát that = tát ékam in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A e). yád : referring to kámas is attracted in gender to the predicate n. rétas. satás : they found the origin of the evolved world in the unevolved. práti-isyā : the gd. in ya has often a long final vowel (164, 1) which is always short in the Padapáṭha. nípá : inst. of f. in á (p. 77).

२५ तिरुबीजो विततो उद्दिमरेषाम् चुधः स्तिदासीऽदुपरि स्तिदा- सीऽत् ।	तिरुबीनः । विततः । उद्दिमः । एषाम् । चुधः । स्तित् । आसीऽत् । उपरि । स्तित् । आसीऽत् ।
२६ तेऽधा आसमहिमानं आसन् खधा अवस्थाप्रवृत्तिः परस्तात् ।	तेऽधाः । आसन् । महिमानः । आसन् । खधा । अवस्थात् । प्रवृत्तिः । परस्तात् ।

5 tiraéscíno vítato rašmír eṣām : Their cord was extended across :
 adháh svid āsi3d, upári svid was there below or was there above?
 āsi3t P There were impregnators, there were
 retodhá āsan, mahimána āsan ; powers ; there was energy below,
 svadhá avástat, práyatih parás. there was impulse above.
 t51.

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c : the cord with which the sages (referred to by eśām) in thought measured out the distance between the existent and non-existent, or between what was above and below ; cp. viii. 25, 18, pāri yō raśmīnā divō ántān mamē pr̄thivyāḥ who with a cord has measured out the ends of heaven and earth ; cp. also the expression sūtrām vītātam (in AV. x. 8, 87) the extended string with reference to the earth. āśit : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āśiṣt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhāś and mahimāṇas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīś and svadhā. In TS. iv. 8, 11, 1, mention is made of tráyo mahimāṇah connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with 'a following vowel : it is probable that the editors of the Samhitā text treated these forms as ending in āh, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को चुदा वेद क हुह प्र वोचत् ॥ कः । चुदा । वेद । कः । हुह । प्र । वोचत् ।
 कुत् आजातु कुत् हुयं विरुद्धिः ॥ कुतः । आजाता । कुतः । हुयम् । वि-
 चर्वागदेवा चूल्ल विसर्वनेना-
 था को वेद यत्ते आवृभूव ॥ चर्वाक् । देवाः । चूल्ल । विसर्वनेन ।
 अथ ॥ कः । वेद । यतः । आवृभूव ॥

6 kō addhā veda? kā ihā prā
 vocat,
 kūta ájātā, kūta iyām vīsrstih? Who knows truly? Who shall
 arvág devá asyā visárjanena:
 éthā kō veda yáta ábabhúva? here declare, whence it has been
 produced, whence is this creation?
 By the creation of this (universe)
 the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvák: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ हुयं विरुद्धिर्यते आवृभूव
 यदि वा दुधे यदि वा न ॥ हुयम् । विरुद्धिः । यतः । आवृभूव ।
 यो चुक्षाध्यक्षः परमे व्योमन् ॥ यदि । वा । दुधे । यदि । वा । न ।
 यो चुक्ष वेदु यदि वा न वेद ॥ यः । चुक्ष । अधिच्छः । परमे । वि-
 सर्वनेना ॥ यदि । वा । न । वेद ॥

7 iyām vīsrstir yáta ábabhúva;
 yádi vā dadhé yádi vā ná:
 yó asyádhyakṣah paramé vio-
 man
 sō aṅgá veda, yádi vā ná véda. Whence this creation has arisen;
 whether he founded it or did not:
 he who in the highest heaven is its
 surveyor, he only knows, or else he
 knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyòman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yami. He is associated with Varuna, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by song and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivavant and his mother Saranyu. In her dialogue with him Yami speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (*pádbiśa*) is spoken of as parallel to the bond of Varuna. The owl (*ūlikā*) and the pigeon (*kapóta*) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (*sārameyāu*) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yami, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 185. Metre: Anustubh.

१ यस्मिन्पुरि सुपक्षाशे
देवैः संपित्तै यमः ।
चर्चा नो विरपतिः पिता
सुराणां चर्तु वेणति ॥

यस्मिन् । वृषे । सुपक्षाशे ।
देवैः । संपित्तै । यमः ।
चर्चा । नः । विरपतिः । पिता ।
सुराणान् । चर्तु । वेणति ॥

१ yásmin vṛkṣé supalāś
deváḥ sampíbate Yamáḥ,
átrā no viśpátiḥ pítá
purāṇāṁ ánu venati.

yásmin: the loc. is often used in the sense of *beside, near* (cp. 208, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 488, 2 A). nás: *our i.e. of me and the other members of the family*. pítá: *my deceased father*. purāṇā: *ancient ancestors*; Sandhi, 89. ánu venati: *that is, associates with them*.

२ पुराणां चतुष्पिन्द्रां
चरनं पापयोसुया ।
चतुष्प्रभवाकाङ्
तस्मा चतुष्प्रयं पुनः ॥

३ purāṇām anuvénantam,
cárantam pāpáyámuyá,
asúyánn abhy acákaśam :
tásma asprhayam púnah.

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn. ayám used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asúyán: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acákaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

४ च कुमार् यवं रथम्
चतुर्म् मन्त्राक्षोः ।
हेत्वं विशतः प्राप्तम्
चतुष्प्रभविति ॥

Beside the fair-leaved tree under which Yama drinks together with the gods, there our father, master of the house, seeks the friendship of the men of old.

पुराणां चतुष्पिन्द्राम् ।
चरनम् । पापया । चतुष्प्रया ।
चतुष्प्रभवाम् । चतुष्प्रभवाम् ।
तस्मै चतुष्प्रयम् । पुनर्तिः ॥

Him seeking the friendship of the men of old, faring in this evil way, I looked upon displeased: for him I longed again.

थम् । कुमार् । यवम् । रथम् ।
चतुष्प्रभवम् । मन्त्राक्षोः । चतुष्प्रभविति ।
एतेऽरथम् । विशतः । प्राप्तम्
चतुष्प्रभवम् । चतुष्प्रभविति ॥

३ yám, kumāra, návam rátham
acakrám mánasákr̄ṇoh,
ékesam viśvátaḥ práñcam,
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. acakrám : perhaps because the dead are wafted to Yama by Agni. éka and viśvátaś are opposed : though it has but one pole, it has a front on every side. ápaśyan : because dead.

४ यं कुमारं प्रावर्तयो
रथं विप्रेभ्यस्यारि ।
तं सामानुं प्रावर्तते
समितो नावाहितम् ॥

४ yám, kumāra, právartayo
rátham víprebhias pári,
tám sámanu právartata,
sám itó návi áhitam.

यम् । कुमारं । प्र । आवर्तयः ।
रथम् । विप्रेभ्यः । पर्ति ।
तम् । साम् । अनुं । प्र । आवर्तते ।
सम् । इतः । नावि । आहितम् ॥

*The car, O boy, that thou didst see
rolling forth away from the priests,
after that there rolled forth a chariot
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. právartayas : 2. s. ipf. cs. of vrt turn ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the Padapátha, as prá ávartayas ; cp. note on viii. 48, 2 a. ánu prá avartate : 3. s. ipf. Ā. of vṛt : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. víprebhyaś : the priests officiating at the funeral ; abl. governed by pári (176, 1 a) ; Sandhi, 48, 2 a. sám á-hitam : accent, p. 462, 18 b. návi : the funeral chant is placed on a boat as a vehicle to convey it from here (ítás) to the other world.

५ कः कुमारमवनयद्
रथं को निरवर्तयत् ।
कः । स्तितद्वा नौ ब्रूयाद्
अनुदेवी यथाभवत् ॥

कः । कुमारम् । आवनयत् ।
रथम् । कः । निः । आवर्तयत् ।
कः । स्तित् । तत् । आव । गः । ब्रूयाद् ।
अनुदेवी । यथा । आभवत् ॥

5 káh kumárám ajanayad? Who generated the boy? Who
 rátham kó nír avarayat? rolled out his car? Who pray
 káh svit téd adyá no brüyád,
 anudéyí yáthábhavat? could tell us this to-day, how his
 equipment (?) was?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avarayat: ep. yám právartayo rátham in 4 a b. anudéyí: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवद्गुदेयी	यथा । अभवत् । अनुदेयी ।
ततो अर्यमवायतः ।	ततः । अर्यम् । अवायतः ।
पुरस्तादुभ्य आततः ।	पुरस्तात् । दुभ्यः । आतततः ।
पूर्वान्तिरथ्यं कृतम् ।	पूर्वात् । निः । अर्यगम् । कृतम् ।

6 yáthábhavad anudéyí,
 tátö ágram ajāyata;
 purástäd budhná átatah;
 paścán niráyanam krtám.

As the equipment was, so the top arose; in front the bottom extended; behind the exit was made.

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástäd and paścad. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyí). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.,

० दुहं युमस्य सादृशं	दुहम् । युमस्य । सदृशम् ।
देषमानं यदुच्छते ।	देष्टेऽमानम् । यत् । उच्छते

पूर्यमन्त भवति नाकीरु
चायं गीर्भिः परिष्कृतः ॥

7 idám Yamásya sádanam
devamānám yád ucyéta.
iyám asya dhamyate nájir.
ayám gírbhísh páriṣkṛtaḥ.

दूषन् । चास् । धूम्यते । नाकीरुः ।
चायम् । गीर्भिः । इनिः । परिष्कृतः ॥

This is the seat of Yama that is called the abode of the gods. This is his flute that is blown. He it is that is adorned with songs.

The boy here arrives at the abode of Yama. sádanam : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sádanam occurs about a dozen times in the RV., beside the much commoner sádanam. nájir : with s in the nom. (100, I a). There is one syllable too many in c (cp. p. 428, 2 a). ayám : Yama. páriṣkṛtas : note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). gírbhísh : dec. 82; accent, p. 458, c 1.

VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Váyú, who is celebrated in one whole hymn and in parts of others. Váta's name is frequently connected with forms of the root vā, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Váta-Parjanyá, while Váyu is often similarly linked with Indra as Indra-Váyú. Váta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: Triṣṭubh.

१ वातं शुभं महिमानं रथम्
द्युजहेति द्युनयं तस्म शोरः ।
दिविसूम्यावद्युशाणि छुलम्
उतो ईति पृष्ठिका तेऽनुमान् ।

वातं शुभं महिमानं रथम् ।
द्युजहेति द्युनयं तस्म शोरः ।
दिविसूम्यावद्युशाणि छुलम् ।
उतो ईति पृष्ठिका तेऽनुमान् ।

1 Vātasya nū mahimānam rā- (I will) now (proclaim) the
 thasya : greatness of Vāta's car: its sound
 rujánn eti, stanáyan asya goes shattering, thundering. Touch-
 ghóshā. ing the sky it goes producing ruddy
 divispfg yāti arunáni kṛṇvánn; hues; and it also goes along the
 utó eti pṛthivyá reñum áyan. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prā vocam according to the first verse of i. 82, Índrasya nū vīryāpi prā vocam, and of i. 154 Viśvar nū kam vīryāpi prā vocam. ruján: similarly the Maruts are said to split the mountain with the folly of their cars (v. 52, 9), and their sound is thunder (i. 28, 11). stanáyan: used predicatively like a finite vb. (207) or eti may be supplied. arunáni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utó: 24. pṛthivyá: inst. expressing motion over, (199, 4).

२ सं प्रेरते चतु वातस्य विडा एवं यद्यन्ति समयं च घोषाः । तामिः सुपुक्षुर्व देव ईथते इष्व विश्वस् सुवर्णस् राजा ।	सम् । प्र । ईरते । चतु । वातस्य । विडाः । चा । एवम् । यद्यन्ति । समयम् । च । घोषाः । तामिः । सुपुक्षुः । सुवर्णम् । देवः । ईथते । इष्व । विश्वस् । सुवर्णस् । राजा ।
---	---

2 sám prerate ánu Vātasya viṣṭhā: The hosts of Vāta speed on
 áinam gachanti sámanam ná together after him: they go to him
 yóṣāḥ. as women to a festival. The god,
 tábhiḥ seyik sarátham devá the king of all this world, united
 iyate,
 asyá vívasya bhúvanasya rájā.

sám prá irate: 8. pl. pr. Ā. of Ir; p. 468, 20 a. viṣṭhāḥ: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣāḥ are com-

pared, the sense being: the rains follow the storm wind (*apám sákhā* in 8 c), and accompany him on his course. *sarátham*: an adv. based on the cognate acc. (197, 4). *Iyate*: from *i* go according to the fourth class, from which the pr. forms *iyasc*, *iyate*, *iyante*, and the pt. *íyamāna* occur; *c* is a Jagati Pāda.

३ अस्तरिंचे पुणिभिरीद्यमाणो
न नि विश्वते कातम्बुजाहः ।
सपां सखा प्रथम्या चूतादा
क्षे स्तिष्ठातः कुत आ वंभव ॥

अन्तर्दि॒ष्टि । पुरिः॒मि॑ः । ईयमाणः॑ ।
 न । लि॑ । विशृ॒ति । कृतमत् । चन् । चह-
 रिति॑ ।
 अपाम् । सखा॑ । प्रदृशमज्ञा॑ः । कृतव्यो॑ ।
 श्वा॑ । स्तित । जातः । कृतः । आ । ब्रूम॒ वा॑

g antárikṣe pathíbhīr īyamāno,
ná ní viśate katamáca canáhāḥ.
apám sákhaḥ prathamajā ṛtavā,
kua svij jätah, kúta ā babhūva?

*Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen?*

pathibhis: inst. in local sense (199, 4). *iyamānas*: see note on
 2 c. *áhas*: acc. of duration of time (197, 2); cp. also 4 b and the
Padapāṭha. *apám sákhā*: as accompanied by rain (cp. note on 2 a).
prathama-jás: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kúa* (p. 448). *jätás*:
 as a finite verb (208); cp. x. 129, 6 b. *kúta ā babhūva* = what is
 his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां सुवर्णस्य गर्भी
धथावशं धरति देव एवः ।
धाया इदस्य मृत्यिरे न रूपं
तमी वातांय हविषा विधम् ॥

आद्या । देवानाम् । मुवनस्य । गर्भैः ।
 युथाऽवशम् । चरति । देवः । एषः ।
 घोषाः । इत । स्त्री । नृखिर् । न
 कृपम् ।
 तस्मै । वाताथ । हविषा । विधेम ।

4 ātmā devānām, bhūvanasy
gárbhc,
yathāvaśām carati devā esāh.

ghoṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen).* To
pám. *that Vāta we would pay worship*
tásmai Vātāya havīṣā vidhema. *with oblation*

ātmá: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghoṣás: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpám: the vb. dr̥yate is here easily supplied. vidhema: with dat. (200 A f).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā. = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. acr. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjuncten. cog. = cognate. corr. = correlative. cpv. = comparative. ca. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensiva. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. pa. = passive. pt. = participle. red. = reduplicated. ref. = reflexiva. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonia. spv. = superlative. syn. = syntactical. Tp. = Tatpurusa compound. V. = vocativa. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root that in 6-tas, 6-tra, 6-tha,
a-smāi, a-syā.
aspī atām, v. afnōti, afnūti : see af.
dph-as, n. distress, trouble, ii. 88, 2. 8 ;
iii. 50, 2 ; vii. 71, 5.

ak-ti, m. *etimōs* ; beam of light ; (clear)
night, x. 14, 9 [afij etimōs].
akp-4, m. *ds* for playing, pl. *dsos*, x.
34, 2. 4. 6. 7. 18 [perhaps *gs*
= *gsos*].

- aks-én, n. *eye* (weak stem of *akṣi*), x. 127, 1.
- ā-kṣaya-mána, pr. pt. ps. *unfailing*, i. 154, 4 [2. *kṣi* *destroy*].
- ākhhali-kṛtyā, gd. *having made a croak*, vii. 108, 8.
- Ag-ní, m. *fire*, ii. 12, 8; iii. 59, 5; viii. 48, 6; x. 84, 11; *god of fire, Agni*, i. 1-7, 9; 85, 1; ii. 85, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 18 [Lat. *ig-nis*, Slav. *og-ni*].
- agni-dagdhá, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of *dah* *burn*].
- agni-dúta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
- agni-svätá, od. Tp. *consumed by fire*, x. 15, 11 [pp. of *svād* *taste well*].
- āg-ra, n. *front; beginning; top*, x. 185, 6; lc. *Āgṛe in the beginning*, x. 129, 8, 4.
- agre-tás, adv. *in the beginning*, x. 90, 7.
- ā-ghn-yá, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from han *slay*].
- ākuś-ín, a. *having a hook, hooked, attractive*, x. 84, 7 [*ākuśá hook*].
1. āng-a, n. *limb*, ii. 83, 9.
2. āngá, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
- āngára, m. *coal*, x. 84, 9.
- Āngira, m. name of an ancient seer, iv. 51, 4.
- Āngiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 8, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἄγγελος* 'messenger'].
- ac bend, I. P. scati. *tid.*, draw up, v. 83, 8.
- ac-cakra, a. (Bv.) *wheelless*, x. 185, 8.
- ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
- ā-cít-e, dat. inf. *not to know*, vii. 61, 5.
- ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
- ā-citrá, n. *darkness, obscurity*, iv. 51, 8.
- ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
- ācyuta-cyút, a. (Tp.) *moving the immovable*, ii. 12, 9.
- āccha, pp. with acc., unto, viii. 48, 6.
- āj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγεῖν*, 'lead'].
- ā-drive up, vi. 54, 10.
- ā-drive out, ii. 12, 3; iv. 50, 5.
- ājé-máyu, a. (Bv.) *bleating like a goat*, vii. 108, 6, 10 [*máyú*, m. *bleat*].
- ā-jéra, a. (K.) *unaging*, i. 160, 4 [*j* *waste away*].
- ā-jasra, a. (K.) *eternal*, ii. 85, 8 [*unfalling*: *jas* *be exhausted*].
- ājávī, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [*ajá + svī*].
- ā-jur-yá, a. *unaging*, iv. 51, 6 [*jur waste away*].
- ājj, VII. P. *anakti anoint*; Ā. *ākté anoint oneself*, viii. 29, 1.
- ājjas-á, adv. *straightway*, vi. 84, 1 [inst. of *ājjas* *ointment*: — with gliding motion].
- ājj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [*ajjj anoint*].
- ā-tas, adv. *hence*, x. 14, 9; — ab. from *that*, iv. 50, 8; *than that*, x. 90, 8.
- āti-rátri, a. (celebrated) *overnight*, vii. 108, 7 [*rátri night*].
- ātka, m. *robe*, ii. 85, 14.
- āty-ētaval, dat. inf. *to pass over*, v. 83, 10 [*ātti + go beyond*].
- ā-trá, adv. *here*, i. 154, 6; ii. 85, 6.
- ā-trá, adv. *then*, vii. 108, 2; *there*, x. 185, 1.
- Ātri, m. an ancient sage, vii. 71, 5.
- ā-tha, adv. *then*; so, vi. 54, 7.
- Āthar-van, m. pl. name of a group of ancient priests, x. 14, 6.
- ā-thá, adv. *then*, viii. 48, 6; x. 14, 10, 15, 4, 11; 129, 6; so, x. 137, 6.
- ātho, adv. *and also*, x. 90, 5 [*ātha + u*].
- ad. eat, II. P. ātti, ii. 85, 7; x. 15, 8, 11. 12 [Lat. *edō*, Gk. *ἔδω*, Eng. *eat*].
- ā-dabdhá, pp. (K.) *uninjured*, iv. 50, 2 [*dabb harm*].
- Ā-diti, f. name of a goddess, viii. 48, 2 [*unbinding, freedom*, from S. *ā* *bind*].
- ad-dhá, adv. *truly*, x. 129, 6 [*in this manner: ad this + dhá*].
- ā-dyá, adv. *to-day*, i. 85, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps — *ā-dyavi* *on this day*].
- ā-dri, m. *rock*, i. 85, 5 [*not splitting: dr pierce*].
- ādri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 8 [pp. of *duh milk*].
- ādha-ra, a. *lower*, ii. 12, 4.
- ādhás, adv. *below*, x. 129, 5.
- ādhi, prp. with lc. *upon*, i. 85, 7; v. 88, 9; vii. 108, 5; with ab. from, x. 90, 5.
- ādhy-akás, m. *eye-witness; surveyor*, x. 129, 7 [*having one's eye upon*].
- ādhvara, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

- adhvar-yú, m. *affiliating priest*, vii. 108, 8.
- a-dhvasmán, a. (Bv.) *undimmed*, ii. 85, 14 [having no darkening].
- an-breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
- an-agni-dagdha, pp. (K.) *not burned with fire*, x. 15, 14.
- an-abhi-mláta-varna, a. (Bv.) *having an unfaded colour*, ii. 85, 18.
- á-na-sta-vedas, a. (Bv.) *whose property is never lost*, vi. 54, 8.
- an-amivá, a. (Bv.) *diseaseless*, iii. 59, 8; n. *health*, x. 14, 11 [éminá disease].
- an-ágas, a. (Bv.) *sinless*, v. 88, 2; vii. 86, 7 [ágas sin; Gk. áv-aytós 'innocent'].
- an-idhmá, a. (Bv.) *having no fuel*, ii. 85, 4.
- á-nimis-am, (aco.) adv. *unwinkingly*, vii. 61, 8 [ni-mis, f. *wink*].
- á-nimis-á, (inst.) adv. *with unwinking eye*, iii. 59, 1 [ni-mis, f. *wink*].
- á-nivásamána, pr. pt. A. *unresting*, vii. 49, 1 [ni + vás go to rest].
- an-írā, f. (K.) *languor, ailment*, vii. 71, 2; viii. 48, 4 [írā, f. *refreshment*].
- an-íka, n. *face*, ii. 85, 11 [an breathe].
- ánu, prp. with acc., *along*, x. 14, 1. 8; among, x. 14, 12.
- anu-kámám, (acc.) adv. *according to desire*, viii. 48, 8.
- anu-déyi, f. *equipment?*, x. 185, 5. 6 [f. gdv. of anu-dá to be handed over].
- anu-paspádána, pf. pt. Á. *having spied out*, x. 14, 1 [spás *spy*].
- anu-madyá-mána, pr. pt. pa. *being greeted with gladness*, vii. 68, 8.
- anu-vénant, pr. pt. seeking the friendship of (acc.), x. 185, 2.
- ánu-vrata, a. *devoted*, x. 84, 2 [*acting according to the will (vrata) of another*].
- án-rita, n. (K.) *falsehood*, ii. 85, 6; vii. 61, 5; *misdeed, wrong*, 86, 6 [rtá *right*].
- an-enás, a. (Bv.) *guiltless*, vii. 86, 4 [énas *guilt*].
- ánta, m. *end*, iv. 50, 1; *edge, proximity*: lc. ánta *near*, x. 84, 16.
- antár, prp. with lc., *within*, i. 85, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 8 [Lat. *inter*].
- ántári-ksa, n. *air, atmosphere*, i. 85, 7. 11; ii. 12, 2; x. 90, 14; 168, 8
- [situated between heaven and earth : kṣa = 1. kṣi *desire*].
- ánti-tas, adv. *from near*, iii. 59, 2 [ánti *in front, near*].
- ándh-as, n. *Soma plant; juice*, i. 85, 6. [Gk. ávθ-os 'blossom'].
- an-na, n. *food*, ii. 85, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad *eat*].
- anyá, prn. a. *other*, ii. 85, 8. 8. 18; x. 84, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 38, 11; anyó-anyá *one-another*, vii. 103, 8. 4. 5; anyé-anyé, anyáh-anyáh *some-others*, x. 14, 8; ii. 85, 8 [cp. Lat. aliu-s, Gk. állot-s 'other'].
- ép, f. *water*, pl. N. épas, ii. 85, 8. 4; vii. 49, 1. 2. 8. 4; 108, 2; A. apás, v. 88, 6; inst. adbhítis, x. 14, 9; G. apám, i. 85, 9; ii. 12, 7; 85, 1. 2. 8. 7. 9. 11. 18, 14; vii. 103, 4; x. 168, 8; L. spstú, ii. 85, 4. 5. 7. 8; vii. 108, 5 [Av. ap 'water'].
- apa-dhá, f. *unclosing*, ii. 12, 8.
- ápa-bhartf, m. *remover*, ii. 88, 7 [bhṛ *bear*].
- ápa-sáyant, pr. pt. (K.) *not seeing*, x. 135, 8.
- ápas, n. *work*, i. 85, 9 [Lat. opus 'work'].
- apás, a. *active*, i. 160, 4.
- apás-tama, spv. a. *most active*, i. 160, 4.
- Apám nápát, m. *son of waters, name of a god*, ii. 88. 18; 85, 1. 8. 7. 9.
- ápi-hita, pp. *covered*, x. 129, 3 [dhā *put*].
- api-ya, a. *secret*, ii. 85, 11 [api contraction of a presupposed api-adic].
- a-prakétá, a. (Bv.) *indistinguishable*, x. 129, 8 [prakétá *perception*].
- á-pratita, pp. (K.) *irresistible*, iv. 50, 9 [prati + pp. of i go].
- a-pramrásyá, gdv. *not to be forgotten*, ii. 85, 6 [mrás *touch*].
- á-budhyá-mána, pr. pt. *unawakening*, iv. 51, 8 [budh *wake*].
- abhi-ksipánt, pr. pt. *lashing*, v. 83, 8.
- abhi-tas, adv. *on all sides*, iv. 50, 8; with acc., *around*, vii. 108, 7.
- abhímät-in, m. *adversary*, i. 85, 8 [abhí-máti, f. *hostility*].
- abhi-vrata, pp. *rained upon*, vii. 108, 4.
- abhistí-dyunna, a. (Bv.) *splendid (in help)*, iv. 51, 7 [dyumna, n. *splendour*].
- abhistí-sávas, a. (Bv.) *strong to help*, iii. 59, 8 [éévas, n. *weight*].

- abhitī, f. attack, ii. 33, 5 [abhi + iti].
abhi-vr̥ta, pp. adorned, i. 35, 4 [L. vṛ̥
cover].
ā-bhv̥-a, a. monstrous; n. force, ii. 33,
10; monster, iv. 51, 9 [non-existent,
monstrous : -bhū ṛ̥e].
ā-manyā-māna, pr. pt. Ā. 'not thinking
— unexpected', ii. 12, 10 [man think].
ā-martya, a. (K.) immortal, viii. 48, 12;
f. 5, x. 127, 2.
ā-mitra, m. (K.) enemy, ii. 12, 8 [mitra
friend].
āmita-varṇa, a. (Bv.) of unchanged colour,
iv. 51, 9.
āmi-vā, f. disease, i. 35, 9; ii. 33, 2;
vii. 71, 2; viii. 48, 11 [am harm; 3. a.
āmi-ti].
āmu-y-ā, inst. adv. in 'is way, so, x.
135, 2 [inst. f. of amu this used in
the inflexion of ayām].
ā-mūra, a. (K.) wise, vii. 61, 5 [not
foolish : mūrā].
ā-mūta, a. immortal; m. immortal being,
i. 35, 2; vii. 68, 5; viii. 48, 3¹; n.
what is immortal, i. 35, 6; x. 90, 8;
immortality, x. 129, 2 [not dead, mrt̥a,
pp. of mr̥ die; op. Gk. *μυθορος* 'im-
mortal'].
āmṛta-tvā, n. immortality, x. 90, 2.
āmbh-as, n. water, x. 129, 1.
ā-yajvan, m. (K.) non-sacrifice, vii.
61, 4.
ā-y-ām, dem. prn. N. a. m. this, iii. 59,
4; vii. 86, 8; viii. 48, 10; x. 84,
18 (= here); he, i. 160, 4; x. 135, 7.
ā-yās, a. nimble, i. 154, 6 [not exerting
oneself: yās = yas heat oneself].
ā-rāpas, a. (Bv.) unclothed, ii. 33, 6; x.
15, 4 [rāpas, n. infirmity, injury].
āram-kṛta, pp. well-prepared, x. 14, 18
[made ready].
ār-am, adv. in readiness; with kṛ do
service to (dat.), vii. 86, 7.
ā-rāti, f. hostility, ii. 35, 6; iv. 50, 11;
viii. 48, 3; x. 84, 14 [non-giving, nig-
gardliness, enmity].
ā-ri, m. niggard, enemy, gen. aryās, ii.
12, 4, 5; iv. 50, 11; viii. 48, 8 [having
no wealth: ri = rai; 1. indigent; 2.
niggardly].
ā-ristā, pp. (K.) uninjured, vi. 54, 7 [ris
injury].
ār-uṇā, a. f. f. ruddy, x. 15, 7; n. ruddy
hue, x. 168, 1.
ār-uṇā, a. ruddy, i. 85, 5; vii. 71, 1.
- a-reṇḍi, a. (Bv.) dueless, i. 35, 11 [reṇḍ
m. dust].
ār-ā, m. song, i. 35, 2; x. 15, 9 [are
sing].
āro sing, praise, I. śroti. sām-, praise
universally, pf. ānroś, i. 160, 4.
ār-ānt, pr. pt. singing, i. 35, 2; viii.
29, 10.
ārṇa-vā, a. waving, viii. 68, 2; m. flood,
i. 35, 9.
ār-thā, n. goal, vii. 68, 4 [what is gone
for : ḫ go].
ārth-in, a. greedy, x. 127, 5 [having an
object, needy].
ār-pāya, ca. of ḫ go. tūd- raise up, ii.
83, 4.
āryā, a. noble, vii. 86, 7; x. 84, 18; m.
lord, ii. 85, 2.
Arya-mān, m. name of one of the
Ādiyitas, vii. 68, 6.
ār-vant, m. steed, ii. 33, 1; vii. 54, 5
[speeding : ḫ go].
ārvāk, adv. hither, x. 15, 4, 9; after-
wards, x. 129, 6.
ārvāñc, a. hitherward, i. 35, 10; v. 88, 6.
ār̥h-ānt, pr. pt. worthy, ii. 83, 10².
āv help, I. P. āvati, i. 85, 7; ii. 12, 14;
85, 15; iv. 50, 9, 11; vii. 49, 1-4;
61, 2; x. 15, 1, 5; quicken, v. 88, 4.
āva-tā, m. soul, i. 85, 10; iv. 50, 8 [āva
down].
āvayād, n. blamish, x. 14, 8 [gdv. not to
be praised, blameworthy].
āva-ni, f. river, v. 11, 5 [āva down].
āva-pāyant, pr. pt. looking down on
(acc.), vii. 49, 8.
āva-mā, spv. a. lowest; nearest, ii. 85,
12; latest, vii. 71, 8 [āva down].
āva-yāt, m. appeaser, viii. 48, 2.
āva-ra, cpv. a. lower, x. 15, 1; nearer,
ii. 12, 8 [āva down].
āv-as, n. help, i. 85, 1; 85, 11; ii. 12,
9; vii. 59, 6; x. 15, 4 [āv help].
āva-sāna, n. resting place, x. 14, 9 [un-
binding, giving rest: āva + sā — si-
te].
āvā-tāt, adv. below, x. 129, 5.
āvas-yū, a. desiring help, iv. 50, 9.
ā-vātā, a. (Bv.) windless, x. 129, 2 [vātā
wind].
āv-i-tf, m. helper, ii. 12, 6.
ā-vīra, a. (Bv.) sonless, vii. 61, 4 [vīra
hero].
ā-vṛkā, a. (K.) friendly, x. 15, 1 [not
harming: vṛkā wolf].

a-vyathī, gdv. *immovable*, ii. 35, 5
[*vyathī water*].
ā-reach, obtain, V. *āśnōti*, *āśnutē*, i. 1,
8; 85, 2; ii. 83, 2, 6; iii. 59, 2; vii.
108, 9.
abhi- attain to (acc.), i. 154, 5.
āś-man, m. *rock*, ii. 12, 8 [Av. *asman*
'stone'; Gk. ἄσπον 'anvil'].
āś-va, m. *horse*, ii. 12, 7; 85, 6; iv. 51,
6; v. 88, 8, 6; vii. 71, 8, 5; x. 84, 8,
11; 90, 10 [Lat. *equus* 'horse', Gk.
ἵππος, OS. Ȣƿo].
āśva-magha, a. (Bv.) rich in horses, vii.
71, 1 [*maghā bounty*].
Āśvin, m. du. *horsemen*, name of the
twin gods of dawn, vii. 71, 2, 8, 6.
āśtāu, nm. *sight*, i. 85, 8.
āś-be, II. P. : pr. 2. āśi, i. 1, 4; ii. 12,
15; 83, 8; 8. āśti, ii. 12, 5; 83, 7, 10;
vii. 71, 4; 86, 6; x. 84, 14; pl.
1. āśmāsi, vi. 54, 9; viii. 48, 9;
8. sānti, i. 85, 12; x. 90, 16; ipv.
āśtu, v. 11, 5; vii. 86, 8²; x. 15, 2;
sāntu, vii. 68, 5; op. syāma, iii. 59,
8; iv. 50, 6; 51, 10, 11; viii. 48, 12,
18; ipf. 8. āś, x. 129, 8; āśit, x. 84,
2; 90, 6, 12, 14; 129, 14, 2², 8², 4, 5²;
āśan, x. 90, 15, 16; 129, 5²; pf. āśa,
vii. 86, 4; x. 129, 2; āśur, iv. 51, 7.
āśi-be or remain in (lo.); syāma, iii.
59, 4; x. 14, 6.
pārī-be around, celebrate, 2. pl. stha, vii.
108, 7.
prā- be pre-eminent, ipv. astu, iii. 59, 2.
āś-at, pr. pt. n. the non-existent, x. 129,
1, 4.
āśa-sācāt, a. (Bv.) *inexhaustible*, i. 160, 2
[*having no second, saścāt: saścātō* follow].
āś-ita, (pp.) a. *black*, iv. 51, 9.
āś-sammarī, pp. (K.) *uncleaned*, v. 11.
8 [*muj wife*].
āś-u, m. *life*, x. 14, 12; 15, 1 [1. as
exist].
āśu-typ, a. (Tp.) *life-stealing*, x. 14, 12
[*typ delight in*].
āśu-niti, f. *spirit-guidance*, x. 15, 14.
āśu-ra, m. *divine spirit*, i. 85, 7, 10; v.
83, 6 [Av. *ahura*].
āśur-yā, n. *divine dominion*, ii. 83, 9;
85, 2.
āśūyānt, pr. pt. *displeased, resentful*, x.
185, 2.
āś-te, n. *home, abode*, x. 14, 8; 84, 10.
āśmā, prn. stem of 1. pra. pl.; A.
āśmān us, viii. 48, 8, 11; x. 15, 5; D.

āśmābhyaṁ to us, i. 85, 19; x. 14,
12; āśmē to us, i. 160, 5; ii. 83, 12;
Ab. āśmād from us, ii. 83, 2; vii. 71,
1, 2; than us, ii. 83, 11; G. āśmā-
kam of us, vi. 54, 6; L. āśmē tu or on
us, ii. 85, 4; iv. 50, 10, 11; viii. 48,
10; āśmāsu on us, iv. 51, 10.
āś-min, L. of prn. root a, in this, ii. 85,
14; iv. 50, 10; x. 14, 5.
āś-mēra, a. (K.) not smiling, ii. 85, 4.
āś-mēdi, D. of prn. root a, to him, ii. 85,
5, 12; for him, x. 14, 9; unaccented,
āśmai te or for him, ii. 12, 5, 18; 85,
10; vi. 54, 4; vii. 68, 5; x. 14, 9,
11.
āś-syā, G. of prn. root a, of this, ii. 83, 9;
x. 129, 6; 168, 2; unaccented, āśya
his, of him, its, of it, i. 85, 7; 154, 5;
8. 8; ii. 12, 18; 85, 2, 6, 8, 11; iv.
50, 2; vi. 54, 8; viii. 86, 1; viii. 48,
12; x. 84, 4, 6; 90, 8², 4, 6, 12², 15;
129, 7; 185, 7; 168, 1.
āś-yan, pr. pt. scattering, x. 168, 1 [*as
throw*].
āś-syād, D. f. of prn. root a, to that, ii.
83, 5.
āśay: pf. 8. pl. āśur, ii. 12, 5; v. 11,
6; vii. 86, 3; x. 84, 4.
āśa, emphasizing pol., indeed, i. 154, 6;
v. 85, 8; vii. 108, 2.
āśan, n. *day*, viii. 48, 7; x. 129, 2.
āśam, prs. prn., I, viii. 86, 7; x. 15, 8;
84, 2, 8, 12.
āśar, n. *day*, vii. 108, 7.
āśad, n. *day*, x. 168, 3.
āśa-hastā, a. (Bv.) *handless*, x. 84, 9.
āśi-1, m. *serpent*, ii. 12, 8, 11 [Av. āśi,
Gk. ἄσης 'viper', Lat. *anguis*].
āś-hryāna, pr. pt. Ā. *fres from wrath* [*hp
be angry*].

Ā, prp. with ab. from, ii. 85, 2; iv. 50,
3; 51, 10; with L. in, i. 85, 4; ii.
85, 7, 8; iii. 59, 8; viii. 48, 6.
Ā, pol. quite, very, ii. 12, 15; with D.,
viii. 48, 4.
Ā-gata, pp. come, viii. 108, 8, 9 [*gam go*].
Ā-gam-īṣtha, a. spv. coming most gladly,
x. 15, 8.
Āg-aa, n. sin, viii. 86, 4; x. 15, 6 [cp.
Gk. ἄγος 'guilt'].
Āc-ya, gd. bending, x. 15, 6 [*ā+ae
bend*].
Ā-jāta, pp. produced, x. 129, 6 [*jan
generate*].

āj-ya, n. *melted butter*, x. 90, 6 [ā-sūj
anoīt].
 āni, m. *axis-end*, i. 35, 6.
 ā-tāts, pp. *extended*, x. 185, 6 [*tan stretch*].
 ā-tasthivārns, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā slānd].
 āt-mān, m. *breadth*, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.
 ā-bhū, a. *coming into being*, x. 129, 3.
 āmā, a. *raw, undaked*, ii. 35, 6 [Gk. ἄμβος 'rnw'].
 ā-yat-f, pr. pt. f. *coming*, x. 127, 1. 3 [ā + i go].
 āyas-ā, n. f. f. *made of iron*, viii. 29, 8 [āyas iron].
 āy-ū, a. *active; m. living being, mortal*, iii. 59, 9 [i go].
 ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh fight].
 āy-us, n. *span of life*, viii. 108, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [*activity* : i go].
 āranyā, a. *belonging to the forest*, x. 90, 8 [āranya].
 ā-rōhāt, pr. pt. *scaling*, ii. 12, 12 [ruh mount].
 āvīs, adv. *in view, with kr, make mani- fest*, v. 88, 8.
 āś-ū, a. *swif*, vii. 71, 5 [Gk. ἀκύτη].
 āśu-hēman, a. (Bv.), *of swift impulse*, ii. 35, 1.
 ā-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.
 ās-inā, irr. pr. pt. Ā, *sitting*, x. 15, 7 [ās sit].
 ā-hīts, pp. *placed in (le.)*, viii. 29, 4; x. 14, 16; with sām placed upon (le.), x. 185, 4 [dhā put].
 ā-huta, pp. *to whom offering is made*, v. 11, 8.

I go, II. P. āmi, x. 84, 5; āti, iv. 50, 8; x. 34, 6; 168, 1²; yānti, vii. 49, 1; *approach* (acc.), viii. 48, 10; āyan, pr. sb. *pass*, vii. 61, 4; ātāin, vii. 63, 4; pf. īyār, x. 15, 1. 2.
 ānu- *go after*, vi. 54, 5; *fellow* (acc.), viii. 68, 5.

āpa- *go away*, x. 14, 9.
 abhī- *come upon*, ipf. āyan, vii. 108, 2.
 āva- *appear* : op. īyām, vii. 86, 4.
 ā- *comes*, ii. 83, 1; v. 83, 6; *go to*, x. 14, 8.
 āpa ā- *come to* (acc.), i. 1, 7.
 ād- *rise*, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 āpa- *approach*, vii. 86, 8; 103, 8; x. 14, 10; 84, 10; *flow to*, ii. 35, 3.
 pārā- *pass away*, pf. īyār, x. 14, 2. 7.
 pārī- *surround*, ii. 35, 4, 9.
 prā- *go forth*, i. 154, 8; x. 14, 7.
 ānu prā- *go forth after*, vi. 54, 6.
 sām- *disperse*, x. 14, 9.
 sām- *flow together*, ii. 35, 8; *unite*, vii. 103, 2.
 īchā-māna, pr. pt. Ā, *desiring*, x. 84, 10 [in wish].
 ī-tās, adv. *from here*, x. 185, 4.
 ī-ti, pcl. *thus*, ii. 12, 5²; vi. 54, 1. 2; x. 84, 6 [180].
 it-thā, adv. *thus*, ii. 85, 11; *truly*, i. 154, 5 [id + thā; 180].
 ī-d, emphasizing pcl. *just, even*, i. 1, 4. 6; 85, 8; 154, 8; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 84, 5. 7. 8. 18; 127, 8 [Lat. id: 180].
 ī-d-ām, dem. prn. n. *this*, i. 154, 8; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 8; 135, 7; *this world*, v. 88, 9; *= here*, vi. 54, 1 [111].
 ī-dānīm, adv. *now*, i. 85, 7.
 īdh *kindle*, VII. A. īddhbē.
 sām *kindle*, 8. pl. īndhate, ii. 35, 11; pf. īdhīrē, v. 11, 2.
 īdh-mā, m. *fuel*, x. 90, 6 [īdh kindle].
 īnd-u, ni. *drop, Soma*, viii. 48. 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 īndra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.
 īndriyā, n. *might of Indra*, i. 85, 2 [*Indra*].
 ī-nv go, I. P. īnvati [secondary root from ī go according to class v.: ī-nu].
 sām- *bring*, i. 160, 5.
 īmā, dem. prn. stem, *this*, A. m. īmām, ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. īmē, vi. 54, 2; viii. 48, 5; n. īmā, ii. 12, 8; x. 15, 4; īmāni, vii. 61, 6; 71, 6 [111].

- i-y-ām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6, 7 [111].
- īra, f. *nurture*, v. 88, 4.
- īr-i-na, n. *dice-board*, x. 84, 1, 9.
- īr-ya, a. *watchful*, vi. 54, 8.
- i-va, enc. pcl. *like*, i. 1, 9; 85, 5, 8²; ii. 12, 4, 5; 88, 6; 85, 5, 18; iv. 51, 2; v. 11, 5; 88, 8; vii. 68, 1; 108, 5²; viii. 29, 8; 48, 4², 6, 7²; x. 84, 1, 8, 5, 8; 127, 7, 8 [180].
- īs-īrā, a. *devoted*, viii. 48, 7.
- ītā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
- ītā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [īs-ītā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛf *full, bestowed*].
- i-hā, adv. *here*, i. 1, 2; 85, 1, 6; ii. 85, 18, 15; vi. 54, 9; vii. 49, 1, 2, 3, 4; x. 14, 5, 12; 15, 8, 5, 7, 11, 18²; 90, 4; 129, 6.
- ītā, f. *consecrated food*, iv. 50, 8.
- i go, IV. Ā. *fyate*, x. 168, 2; *approach, imahé*, vi. 54, 8.
- antār-go between (acc.), i. 85, 9; 160, 1.
- ītā-māna, pf. pt. Ā. (of yaj), *sacrifice*, iv. 51, 7.
- īd-praise, II. Ā., fte, i. 1, 1.
- īd-ya, gdv. *praiseworthy*, i. 1; 2 [īd praise].
- īm, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 88, 18²; 85, 1; vii. 108, 8 [180].
- īya-māna, pr. pt. Ā. *going*, x. 168, 8 [ī go].
- īr stir, *set in motion*, II. Ā. frte.
- īnu sām prā-speed on together after, x. 168, 2.
- īd-arise, x. 15, 1; v. 82, 8.
- prā, ca. *īrāya, utter forth*, ii. 88, 8.
- īd be master of, overpower, II. Ā. *īste*, with gen., viii. 48, 14.
- īd-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. *ruler*, ii. 88, 9.
- īs more, I. *īsati, -te*, from (ab.), v. 88, 2.
- īl-itā, pp. *implored*, x. 15, 12 [īd praise].
- Ū, enc. pcl. *now, also*, i. 85, 6; 154, 4; ii. 88, 9; 85, 10, 15; iv. 51, 1, 2; v. 88, 10²; vi. 54, 8; vii. 61, 6; 68, 1, 2; 86, 8, 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].
- uk-thā, n. *recitation*, iv. 51, 7 [vao speak].
1. uks̄ *sprinkle*, VI. uks̄atī, -te, x. 90, 7. pra-*besprinkle*, x. 90, 7.
2. uks̄ *grose*.
- ukṣ-ītā, pp. *grown strong*, i. 85, 2 [2. uks̄ - vaks̄ grow].
- ug-rā, a. *mighty*, ii. 88, 9; x. 84, 8; *fierce, terrible*, ii. 88, 11; viii. 29, 5.
- uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas shine].
- utā, pol. and, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 88, 2², 10; vi. 54, 6; vii. 68, 5; 86, 2; viii. 48, 1, 5, 8, 14; x. 84, 2; 90, 2²; utā vā, vii. 49, 2²; - and, viii. 48, 15.
- utō, pol. and also, x. 168, 1 [utā + u].
- ūtara, cpv. a. *upper*, i. 154, 1 [ād up].
- ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud wet].
- ud wet, VII. P. unātti, undānti [cp. Lat. latus 'wet-a 'wave'].
- vi-moisten, drench, i. 85, 5; v. 88, 8.
- ud-ān, n. *water*, i. 85, 5 [Go. wāt 'water'].
- udan-vānt, a. *water-laden*, v. 88, 7.
- ūd-īta, pp. *risen*, vii. 68, 5 [ī go].
- udumbalā, a. *brown* (?), x. 14, 12.
- ud-vāt, f. *upward path*, i. 85, 3; *height*, v. 88, 7; x. 127, 2 [ād up + sf. vat].
- upa-kṣayānt, pr. pt. *abiding by* (acc.), iii. 59, 8 [kṣi dwell].
- upa-mā, spv. a. *highest*, viii. 29, 9.
- upa-yānt, pr. pt. *approaching*, iii. 58, 13 [ī go].
- ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. upara 'upper', Gk. ὑπερος 'pestle', Lat. s-uper-s 'upper'].
- upāri, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. ὑψέρ, ὑψίρ = ὑψέμι, Lat. s-uper, Old High German ubir 'over'].
- ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri resort].
- upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād sit].
- upa-stha, m. *lap*, i. 85, 5, 6; vii. 68, 8; x. 15, 7.
- upa-hatnū, a. *slaying*, ii. 88, 11 [ha-tnu from han slay].
- ūpa-hūta, pp. *invited*, x. 15, 5 [hū eat].
- upārā, m. *offence*, vii. 86, 6 [upa+ara from y go: striking upon, offences].

- ubj force, VI. P., ubjāti.
 nir-drius out, i. 85, 9.
 ubhā, a. both, i. 85, 9; x. 14, 7 [op. Lat. am-bo, Gk. ἀμφού 'both', Eng. bo-th].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhayā-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. touru, Gk. εὐπόρ-].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stridac].
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1, 8, 6; viii. 29, 7 [-gāya gait from gāgo].
 uru-čākṣas, a. (Bv.) far-seeing, vii. 68, 4 [čákṣas, n. sight].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].
 uru-sāmas, a. (Bv.) far-famed, viii. 48, 4 [śāmas, m. praise].
 uru-ṣyū, a. freedom-giving, viii. 48, 5 [from den. uru-ṣya put in wide space, rescue].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nás nose].
 urviyā, adv. widely, ii. 85, 8 [inst. f. of urvi wide].
 urv-f, f. earth, x. 14, 16 [urū wide].
 us-ānt, pr. pt. eager, vii. 108, 8; x. 15, 8² [vaś desire].
 Us-ān, f. Dawn, ii. 12, 7; vii. 68, 8; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ήσ (for dus-te), Lat. aur-or-a].
 usaré-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usaré matutinal, yāman, n. course].
 usar-iyā, f. cow, iv. 50, 5 [f. of usar-ṣya ruddy from us-ré red].
- Ū, enc. pol., ii. 85, 8; iv. 51, 2 [metrically lengthened for u].
- ū-ti, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av. favour].
- ūrā, m. du. thigh, x. 90, 11, 12.
- ūrī, f. vigorous, strength, vii. 49, 4; x. 15, 7. ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.
- ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὅρθος for ὅρθο-φός; Lat. arduus = lofty].
- ūrdhvām, acc. adv. upwards, i. 85, 10.
- ūrmīyā, f. night, x. 127, 6.
- ūr-vā, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vṛ cover].
- ū go, V. P. ḻnōtī, int. glarti criss, viii. 48, 8 [Gk. ὅρνυ-μι 'stir up'].
- ūbhī-penetrates to (acc.), i. 85, 9.
- ūrā-send forth, III. iyarti, vii. 61, 2.
- ūk-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from are sing].
- ūk-want, a. singing, jubilant, iv. 50, 5 [are sing].
- ūo, f. stanza, ii. 85, 12; collection of hymns, Rgveda, x. 90, 9 [are sing, praise].
- ūdā-e, dat. inf. with ūrē, to praise, vi. 61, 6 [are praise].
- ū-nē, n. debt, x. 127, 7.
- ūnā-vān, a. indebted, x. 34, 10 [ūnā debt].
- ū-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of ū go, settled].
- ūtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
- ūtā-jītē, a. knowing right, x. 15, 1.
- ūtā-yū, a. yoked in due time, iv. 51, 5; vii. 71, 8.
- ūtā-spīc, a. cherishing the rite, iv. 50, 8.
- ūtā-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
- ūtā, m. season, vii. 108, 9 [fixed time: from ū go].
- ūtē, adv. prp. with ab., without, ii. 12, 9 [loc. of ūtē].
- ūtv-ij, m. ministrant, i. 1, 1 [ūtū + ij - yaj sacrificing in season].
- ūdūdāra, a. compassionate, ii. 83, 5; wholesome, viii. 48, 10.
- ūdh thrice, V. P. ḻdnōtī.
- ūnu-bring forward, op. 2. s. ūdhyās, viii. 48, 2.
- ūdhak, adv. separately, vii. 61, 8.
- ūbhā-ti, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
- ūpi-m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
- ūp-ūtī, f. spear, i. 85, 4 [ū thrust].
- ūp-vā, a. high, lofty, vii. 61, 8; 86, 1.
- ū-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 108, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 8 [prn. root e].
- ūka-parā, a. too high by one, x. 84, 2.
- ūkēsa, a. having one pole, x. 135, 2 [īsa + pole of a car].
- ū-tē, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; hēm,

- x. 84, 4; inst. etēna, v. 88, 6; n. pl. etā, x. 15, 14; m. pl. etē these, vii. 108, 9 [prn. root e + tē this].
- etā-sa, m. steed of the Sun, vii. 68, 2 [ēta speed, from i go].
- etā-vant, a. such, x. 90, 8 [prn. etā this + sf. vant].
- e-na, enc. prn. stem of 3. prs. he, she, it: acc. enām him, ii. 12, 5; iii. 59, 8; vii. 108, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. enān them, vii. 108, 8; gen. du. enos of them two, vii. 108, 4 [prn. root e].
- ēn-as, n., ii. 12, 10; vii. 71, 4; 86, 8. enā, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].
- e-bhis, I. pl. with them, x. 84, 5 [prn. root a].
- e-bhyas, D. pl. to them, x. 84, 8 [prn. root a].
- e-vā, pol. thus, just, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e + cp. 180].
- e-vā (= evā), adv. thus, just, ii. 88, 15; iv. 50, 8 [prn. root e].
- e-sā, dem. prn.: N. s. m. esāh this, x. 168, 4; he, ii. 12, 15; vii. 68, 8; viii. 29, 6; f. esāh this, x. 14, 2; she, x. 84, 2 [from prn. root e + sa].
- e-sām, G. pl. m. of them, i. 85, 8; vii. 108, 5^a, 6; x. 84, 5, 8; 129, 5 [prn. root a].
- ōk-as, n. abode, iv. 50, 2 [wanted place: uo be won].
- ōj-as, n. might, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].
- ōjā-yāmāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ōjas].
- ōjā-yāms, opv. a. mightier, ii. 88, 10.
- ōsā-dhi, f. plant, v. 88, 1. 4. 5. 10; vii. 61, 8 [āv(a)s-a nurture (av further) + dhi holding, from dhā hold].
- Ké, inter. prn. who? i. 85, 7; x. 129, 6; 185, 5^a; G. kásya, x. 129, 1; du. káu, x. 90, 11^a; with cid: I. kénā cid by any, x. 15, 6; pl. N. ké cid some, viii. 108, 8.
- ka-kúbh, f. peak, i. 85, 8.
- ka-tamā, inter. prn. which (of many)? i. 85, 7; iv. 51, 6; with canā any, x. 168, 8 [Lat. quo-tumus-s].
- kati-dhā, adv. into how many parts? x. 90, 11 [ká-ti how many? Lat. quo?].
- ka-dā, inter. adv. when? vii. 86, 2; with canā, ever, vi. 54, 9 [ká who?].
- kánikradat, int. pr. pt. bellowing, iv. 50, 5; v. 88, 1. 9 [krand roar].
- kán - lyāms, cpv. younger, vii. 86, 6 [cp. kan-yā, f. girl; Gk. káro-s 'new' for kavijā-s].
- kam, pcl., i. 154, 1 [gladly : cp. p. 225, 2].
- kár-tave, dat. inf. of kp do, i. 85, 9.
- kalmalik-in, a. radian, ii. 88, 8.
- kav-i, m. sage, v. 11, 8; vii. 86, 8; x. 129, 4 [Av. kavi 'king'].
- kavi-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.
- kavi-tara, cpv. a. wiser, vii. 86, 7.
- kavi-sāstā, pp. (Tp.) recited by the sages, x. 14, 4.
- kav-yē, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.
- kaśā, f. whip, v. 88, 3.
- kám-a, m. desire, i. 85, 11; x. 84, 6; 129, 4 [kam desire].
- kāś appear, int. cākāsiti.
- abhi- look upon, x. 135, 2.
- kitevā, m. gambler, x. 84, 3. 6. 7. 10. 11. 18.
- ki-m, inter. prn. what? vii. 86, 2. 4; viii. 48, 8^a; x. 90, 11; 129, 1^a; with canā anything, x. 129, 2 [Lat. qui-s, qui-d].
- kila, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].
- kir-i, m. singer, ii. 12, 6 [2. kp commemorate].
- ku-carā, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + care from car fare].
- ku-tás, inter. adv. whence? x. 129, 6^a; 168, 8 [prn. root where?].
- ku-mārā, m. boy, x. 185, 8. 4. 5; = son, ii. 88, 12.
- kumārā-deṣṇā, a. (Bv.) presenting gifts like boys, x. 84, 7 [deṣṇā, n. gift from dā give].
- kul-yā, f. stream, v. 88, 8.
- kuv-id, inter. pol. whether? ii. 85, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].
- kú-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā: cp. p. 212].
- kp make, V. krmóti, krmuté, iv. 50, 9; v. 88, 8; = hold, x. 84, 12; = raise

(voice), 8; pr. sb. 8. a. kr̄návat, viii. 48, 8; 8. pl. kr̄návan, iv. 51, 1; vii. 63, 4; 2. pl. A. kr̄núdhvam, x. 84, 14; ipv. kr̄nuhí, x. 185, 8; pf. cakramá, vii. 86, 5; x. 15, 4; cakrúr, vii. 63, 5; A. cakré, x. 90, 8; cakráte, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. kariyásí, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 88, 10; ákran, x. 14, 9; 8. pl. Á. ákrata, vii. 108, 8; x. 84, 5; sb. kárati, ii. 85, 1; káráma, x. 15, 6; ao. ps. ákári, vii. 61, 7 [ep. Gk. *καίπειν* 'accomplice', Lat. *creo* 'create'].
dpa ā- drive up for: rt. ao. ákaram, x. 127, 8.

ávíš- make manifest, v. 88, 8.

nís- turn out: rt. ao. askrta, x. 127, 8. kr̄nvánt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kr̄ make].

kr̄-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 185, 6; n. lucky throw, x. 84, 6 [Av. kereta, Old Persian *karta* 'made'].

kftá, f. breast(?), ii. 85, 5.

kr̄-tví, gd. having made, x. 15, 12.

kr̄-á, a. poor, ii. 12, 6 [kr̄ grow lean].

kjéšana, n. pearl, i. 85, 4.

kr̄ draw, I. P. káréati, v. 88, 7; VI. P. krsá-tí till, x. 84, 18.

kr̄-i, f. field, x. 84, 18 [kr̄ till].

kr̄-tí, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement : kr̄ till].

kr̄-ná, a. black, i. 85, 2. 4. 9; x. 127, 7; i. 1, vii. 71, 1.

klp bñ flt, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.

ví- dispose, x. 90, 11, 14.

ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [oit appear; Go. haidu-s 'manner'].

kéváta, m. pit, vi. 54, 7.

kóéa, m. bucket, v. 88, 8; well (of a car), vi. 54, 8.

kr̄-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̄ do].

krand bellow, I. P. krándati.

abhi- bellow towards, v. 88, 7.

kránd-as, n. battle array, ii. 12, 8 [hū'le cry : krand shout].

krám stride, I. P. krámáti, Á. krám- ate.

ví- stride out, pf. cakramé, viii. 29, 7.

abhi ví- spread asunder, develop into: ipf. skrámat, x. 90, 4.

kríd play, I. kríla, x. 84, 8

krudh bñ angry, IV. P. krúdhyati; red. ao. inj. cukrudháma, ii. 88, 4.
kvà, inter. adv. where? i. 85, 7; ii. 88, 7; iv. 51, 6; x. 168, 8; with svid who knows where, x. 84, 10 [pronounced kúa].

kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. Á. kṣámate.

abhi- be merciful to (acc.), ii. 88, 1. 7.

kai dwell, II. P. kṣéti, iv. 50, 8.

édhí- dwell in (lc.), i. 154, 2.

kṣi-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣayati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khálu, adv. indeed, x. 84, 14 [p. 227].

khä-tá, pp. dug, iv. 50, 8 [khan dig].

khyá see: no present; a. ao. ákhyat.

abhi- peroxide, vii. 86, 2.

vi- survey, i. 85, 5. 7. 8; x. 127, 1.

Gan-á, m. throng, iv. 50, 5; x. 84, 12. gabh-irá, a. profound, x. 129, 1 [gabh = gáh plunge].

gabhirá-vépas, a. (Bv.) of deep inspiration, i. 85, 7.

gam go, I. gáchatí, -te to (acc.), i. 1, 4; x. 14, 18; root ao. 8. pl. ágman, vii. 71, 6; 1. pl. ágmania, viii. 48, 3. 11 [Gk. *βαίνω*, Lat. *venio*, Eng. *come*].

á- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gáte, x. 15, 4; 8. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.

sám- go with (inst.), a. ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gám-a-dhyai, dat. inf. (of gam) to go, i. 164, 6.

gártá-sád, a. (Tp.) sitting on a car-seat, ii. 88, 11.

gárbh-a, m. germ, ii. 88, 18; v. 88, 1. 7; x. 168, 4 [gábh receive].

gáv-y-hi, f. pastureage, x. 14, 2 [Bv. having nurture for cows: go].

gáh-ana, a. unfathomable, x. 129, 1 [gáh plunge].

gá go, III. P. jágáti.

abhi- approach, vii. 71, 4.

á- come: rt. ao. agát, i. 85, 8.

pári- go by (acc.): root ao. inj. gát, ii. 88, 14.

- prá-*ge* forward, ipv. jīgāta, i. 85, 6; enter, root ao., viii. 48, 2.
- gā-tū, m. path, way, iv. 51, 1; vii. 68, 5; x. 14, 2 [gā go].
- gātṛe-gātṛe, le. itv. cd., in every limb, viii. 48, 2 [gā go].
- gāya-trī, f. a metre, x. 14, 16 [song : gā sing].
- gīr, f. song, ii. 85, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 [gr sing].
- giri-kṣit, a. mountain-dwelling, i. 154, 3 [kṣit doel].
- giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
- gup guard: pl. jugupur, vii. 108, 9 [secondary root from the den. go-pā-ya].
- gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gūhā, inst. of gūh concealment, w. adverbial shift of accent].
- gūh-ya, gdv. to be hidden, vii. 108, 8 [guh hide].
- gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
- gūlhā, pp. hidden, x. 129, 8 [guh hide].
1. gr sing, IX. grāntī, grāntī, ii. 38, 8. 12.
- abhi- great favourably, x. 15, 6.
2. gr waken: red. ao. 2. du. ipv. jīgṛtam, iv. 50, 11.
- grā-ānt, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
- grā-ānā, pr. pt. Ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
- gṛt-aa, a. experienced, vii. 86, 7.
- grdh be greedy, IV. P. gfdhyati; a. ao. ḡrdhiat, x. 84, 4.
- grbh-āyā, den. P. grasp.
- ād- hold up, cease, v. 88, 10.
- grh-ā, m. house, pl., vi.-54, 2 [grah receive, contain].
- grh-6-grh, le. itv. cd., in every house, v. 11, 4.
- gō, f. cow, pl. N. gāvās, i. 154, 6; ii. 12, 7; viii. 48, 5 (= strap); x. 84, 13; 90, 10; A. gās, ii. 12, 8; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 108, 2, 10 [Av. N. gau-s, Gk. Bē-s, Lat. bo-s (bos), OI. bē, Eng. cow].
- Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
- go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].
- gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
- gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 8.
- gō-māyu, a. (Bv.) loving like a cow, vii. 108, 6, 10 [māyā, m. loving].
- grabh seise, IX. grbhñāti, grbhñitē, vii. 108, 4.
- ānu- greet, vii. 108, 4.
- grāma, m. village, x. 127, 5; pl. -clans, ii. 12, 7.
- grām-yā, a. belonging to the village, x. 90, 8 [grāma].
- grāmā, m. summer, x. 90, 6.
- Ghar-mā, m. hot milk offering, vii. 108, 9 [Av. gor̥ma, Lat. formu-s, Gk. θερμή 'warm', Eng. warm].
- ghar-mā-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
- gharm-in, a. heated, vii. 108, 8.
- ghas eś: root ao. 3. pl. āksān, x. 15, 12 [= ā-gh(a)s-an].
- ghā, enc. emphasizing pol., iv. 51, 7 [180].
- ghf-ni, f. heat, ii. 88, 6 [ghf = hr̥ be hot].
- ghr-tā, (pp.) n. clarified butter, ghee, i. 86, 8; ii. 88, 11, 14; v. 11, 3; 88, 8 [ghy be hot].
- ghṛtā-nirñij, a. (Bv.) having a garment of ghee, ii. 86, 4 [nirñ-nij, f. splendour from nīñ out + nij wash].
- ghṛtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [pratīka, n. front from pratyāśe turned towards].
- ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
- ghṛt-vi, a. impetuous, i. 86, 1 [ghṛt = hṛp be excited].
- gho-rā, a. terrible; n. magic power, v. 84, 14.
- ghō-s-a, m. sound, x. 168, 1, 4 [ghus makes a noise].
- Ca, enc. pol. and, i. 160, 2, 8; ii. 88, 18²; 85, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 8, 7, 8, 10; v. viii. 48, 2; x. 84, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 8, 11; 15, 8, 18²; 90, 18 [Av. ca, Lat. que 'and'; ep. 180].
- cakr-ā, n. wheel, vi. 54, 8; vii. 68, 2 [Gk. κύκλο-s, Anglo-Saxon hƿecorð].
- oaks, see II. cāṣṭe [reduplicated form of kas = kāś skin: = ca-k(a)s].

- abhi- *regard*, iii. 59, 1; vii. 61, 1.
 prá-, ca. cákṣaya [illumine], viii. 48, 6.
 vi- *reveal*, x. 34, 18.
 cákṣ-u, n. *eye*, x. 90, 18 [*caks eye*].
 cákṣ-us, n. *eye*, vii. 61, 1; 68, 1 [*caks see*].
 eat kids (intr.), I. P. cátati ; ca. cátaya
drive away, ii. 88, 2.
 catur-áksa, a. (Bv.) *four-eyed*, x. 14, 10
 11 [*akṣa = áksa eye*].
 eatus-pád, a. (Bv.) *four-footed*, iv. 51,
 5 [*catúr four, Lat. quattuor, Go.*
Alvöör].
 eavárimás, ord., f. f. *fortified*, ii. 12, 11.
 ea-nó, pcl. *and not*, vii. 86, 6.
 eandrá-máha, m. *moon*, x. 90, 18 [K. od.
bright (eandrá) moon (máha)].
 ear fare, I. cárati, -te, iv. 51, 6. 9; viii.
 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 ā- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5
 [*car fare*].
 cár-ant, pr. pt. *wandering*, x. 34, 10;
saring, x. 135, 2.
 car-i-tra, n. *leg*, viii. 48, 5 [*car move*].
 cár-man, n. skin, hide, i. 85, 5; vii.
 68, 1.
 carsaní-dhṛ-t, a. (Tp.) *supporting the folk*,
 iii. 59, 6 [*carsaní, a. active, f. folk*
+ dhṛ-t supporting].
 cár-ru, a. *dear*, ii. 85, 11 [*can gladden; Lat.*
cd-ru-s 'dear'].
 cá-kit-váma, red. pf. *wise*, vii. 86, 3
 [*cit think*].
 cit perceive, I. cétati, -te ; pf. cikéta, i.
 35, 7 ; sb. ciketá, i. 35, 6 ; ca. cítaya
stimulate, iv. 51, 8 ; cétaya *cause to*
think, vii. 86, 7.
 ā- observe : pf. ciketa, vii. 61, 1.
 cit-rá, a. *brilliant*, iv. 51, 2 ; n. *marvel*,
 vii. 61, 5.
 citrá-bhánu, a. (Bv.) *of brilliant splendour*,
 i. 35, 4 ; 85, 11.
 citrá-śravaṇa, a. (Bv.) *having brilliant*
fame ; spv. -tama of most brilliant fame,
 i. 1, 5 ; bringing most brilliant fame, iii.
 59, 6.
 eid, enc. pol. *just, even*, i. 85, 4. 10 ; ii.
 12, 8. 18. 15 ; 88, 12 ; vii. 86, 1. 8. 8 ;
 x. 34, 8²; 127, 5 [Lat. *quid*].
 cikit-ána, int. pr. pt. *famous*, ii. 88, 15
 [*cit perceive*].
- cod-i-tf, m. *furtherer*, ii. 12, 6 [oud
impel].
 cyáv-ana, a. *unstable*, ii. 12, 4 [*cyu move*].
 cyáv-ána, m. name of a seer, vii. 71, 5
 [pr. pt. of cyu move].
 cyu water, fall, I. cyávate.
 prá-, ca. cyáváya overthow, i. 85, 4.
- Chand seem, II. P. chántti ; pf. ca-
 chán̄da, vii. 88, 8 ; seem good, please,
 8. a. s. ao. áchán̄, x. 34, 1.
 chánd-as, n. metre, x. 14, 16 ; 90, 9.
 cháyá, f. shade, ii. 88, 6 [Gk. *σκῆνη*].
- Jágat, n. *world*, i. 85, 1 [pr. pt. of gāgo].
 jágm-i, a. *nimble, speeding*, i. 85, 8 [from
 red. stem jag(a)m of gam go].
 jají-áñā, pf. pt. Á. *having been born*, x.
 14, 2 [*jan generate*].
 jan generate, create, I. jánati ; pf. jajána,
 i. 160, 4 ; ii. 12. 8. 7 ; 86, 2 ; jajári
were born, x. 90, 9². 10 ; is. ao. ejani-
sta has been born, iii. 59, 4 ; v. 11, 1 ;
 red. ao. ejianas *hast caused to grow*, v.
 88, 10 ; ca. janáya *generate*, ii. 85, 18 ;
 x. 135, 5 [Old Lat. gen-5 'generate' :
 Gk. ao. ἡ-γεν-θ-μην].
 prá- de *prolific*, IV. Á. jáya, ii. 88, 1 ;
 85, 8.
- ján-a, m. *mankind*, ii. 85, 15 ; iii. 59, 9 ;
 iv. 51, 1 ; v. 11, 1 ; pl. men, people, i.
 85, 5 ; ii. 12, 1-14 ; iii. 59, 1. 8 ; iv.
 51, 11 ; vii. 49, 8 ; 61, 5 ; 88, 2. 4 ; x.
 14, 1 [*jan generals* ; ep. Lat. gen-us,
 Gk. γένος, Eng. kin].
 janý-ant, ca. pr. pt. *generating*, i. 85, 2.
 ján-i, f. *woman*, i. 85, 1.
 jan-i-man, n. *birth*, ii. 85, 6.
 jan-ús, n. *generation*, vii. 86, 1 [*jan*
generals].
 jáy-ant, pr. pt. *conquering* ; m. *victor*, x.
 84, 7 [*ji conquer*].
 jár-ant, pr. pt. *aging, old*, x. 34, 8 [*ji*
waste away ; Gk. γέρων 'old man'].
 jar-ás, m. *old age*, vii. 71, 5 [*ji waste*
away ; ep. Gk. γῆρας 'old age'].
 jar-i-tf, m. *singer*, ii. 88, 11 [*ji sing*].
 jálás-a, a. *cooling*, ii. 88, 7.
 jálás-a-bhegaja, a. (Bv.) *having cooling*
remedies, viii. 29, 5 [*bhegajé, n.*
remedy].
 jálp-i, f. *idle talk, chatter*, viii. 48, 14
 [*jalp chatter*].
 jan be exhausted, I. jéaa ; pf. ipv. jaoustáma
weaken, iv. 80, 11.

- jā be born, IV. Ā. jāyate is born, v. 11, 8; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. dījāyata was born, x. 90, 9. 12. 18³; 129, 8; 185, 6; dījāyanta, x. 90, 10.
- jāg̃-vi, a. watchful, v. 11, 1; stimulating, x. 84, 1 [from red. stem of 2. g̃t-wake].
- jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 8; — finite vb., were born, x. 90, 10. 18; n. what is born, ii. 38, 8 [jā be born].
- jātā-vedas, a. (Bv.) having a knowledge of beings, x 15, 12. 18 [vēd-as, n. knowledge from vid know].
- jān-u, n. knee, x. 15, 6 [Gk. γόνος, Lat. genu, Go. kniu, Eng. knees].
- jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].
- jā-yā, f. wife, x. 84, 2. 4. 10. 11. 18 [jā be born].
- jār-in-i, f. courtesan, x. 84, 5 [having paramours: jārā].
- Jāhuś-ā, m. name of a protégé of the Aśvins, vii. 71, 5.
- ji conquer, I. jāyati; ft. jāyāmi, x. 84, 6; pa. jāyate, iii. 59, 2 [when accented this form appears in the RV. as jāyate, i. e. it is then pr. Ā. of jā overpower].
- vī-conquer, ii. 12, 9.
- sām-win, iv. 50, 9.
- jigl-vāpa, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].
- jihmā, a. transverse — akṣamā, i. 85, 11; prone, ii. 85, 9.
- Jirā-dānti, a. (Bv.) having quietening gifts, v. 88, 1.
- jiv-ā, n. living world, iv. 51, 5 [Lat. viv-o-s].
- jivās-e, dat. inf. to live on, viii. 48, 4; with prā to live on, x. 14, 14.
- jū enjoy, VI. jūsā, vii. 71, 6; 86, 2; x. 15, 4. 18; pf. ab. jūjusān, vii. 61, 6; in. so. sb. jōjipat, ii. 85, 1 [cp. Gk. γεύω, Lat. gue-sus, Go. kiesen, Eng. choose].
- jus-ānā, pr. pt. Ā. enjoying, viii. 48, 2.
- jū-tā, pp. (with shifted accent) acceptable, iii. 59, 5 [jūs enjoy].
- jū, IX. P. jūnāti speed, vii. 86, 7.
- jā, I. Ā. jāra awake, be active, iv. 51, 8. Jāha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].
- jās̃ know, IX. jānāti, x. 84, 4 [cp. Gk. οἶδαν, Lat. co-gno-esc, Eng. know].
- vī-, pa. jīmāyāte be distinguished, iv. 51, 6.
- jimā, f. earth, gen. jmās, iv. 50, 1.
- jyā-yāms, spv. more, x. 90, 8; elder, vii. 86, 6 [jyā overpower; Gk. δία 'force'].
- jyē-ātha, spv. highest, ii. 85, 9; chief, vii. 86, 4 [spv. of jyā].
- jyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut shine].
- Tā, dem. prn. that; he, she, it; n. tām ihat, i. 1, 6; 85, 6; 154, 2. 5. 6; ii. 85, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 108, 5. 7; x. 84, 12. 18; 90, 12; 129, 2. 8. 4; 185, 5; in. A. tām him, iii. 88, 18; 85, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 185, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmād to him, iii. 59, 5; iv. 50, 8²; x. 84, 12; for him, x. 185, 2; to that, viii. 48, 12. 18 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 9³. 10⁴; than that, x. 129, 2; G. tāsyā of him, ii. 85, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tām those two, x. 14, 12; f. tē those two, i. 160, 1. 5; D. tābhāyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 9². 12. 18; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7². 9; vii. 49, 1. 2. 8. 4; n. tā those, i. 154, 6; ii. 88, 18; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tām those — that, x. 90, 8; I. tābhās with them, i. 85, 11; x. 15, 8. 14; f. tābhās with them, x. 168, 9; G. tāsām of them, x. 14, 6; L. tāstū in them, ii. 83, 18. tāms shake.
- abhi- attack: pf. tatasr̃e, iv. 50, 2.
- tatañ-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].
- tā-tas, adv. thence, x. 90, 4; eg. m. 185, 6 [prn. root tā].
- tā-tre, adv. there, x. 84, 18 [prn. root tā].
- tā-thā, adv. thus, x. 90, 14 [prn. root tā].
- ta-dānim, adv. then, x. 129, 1 [prn. root tā].
- tan extend — perform, VIII. tanotī; ipf. tātanvata, x. 90, 6 [cp. Gk. τάνυμι 'stretch', Lat. tendo 'stretch'].
- abhi- extend over: red. pf. sb., i. 160, 5.

- áva-slačon (Ā.), ii. 83, 14.
 á- extend to (acc.), i. 85, 7.
 ánu-á- extend over, viii. 48, 18.
 tán-aśa, n. descendant, ii. 83, 14 [tan extend].
 tan-ú, f. body, i. 85, 3; ii. 85, 18; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2, 5 (pl.) [tan stretch; cp. Lat. *ten-u-i-s*, Gk. *ταν-ί*, Eng. thin].
 tanv-ána, pr. pt. Á. performing, x. 90, 15 [tan extend].
 tap burn, I. tápa; pf. tatápa = it pains, x. 84, 11; pa. tapyáte, is distressed, x. 84, 10 [cp. Lat. *tep-ere* 'be warm'].
 táp-ana, a. burning, x. 84, 7 [tap burn].
 táp-as, n. heat, x. 129, 8 [Lat. *tep-or*].
 tap-tá, pp. heated, vii. 108, 9 [tap burn].
 tám-as, n. darkness, iv. 50, 4; 51, 1. 2. 8; vii. 63, 1; 71, 5; 127, 2. 8. 7; 129, 3² [tam faint].
 támig-ic-i, f. power of darkness, viii. 48, 11 [támis = támás + ic = i-afio].
 tar-áni, a. speeding onward, vii. 63, 4 [tár cross].
 té-rhi, adv. then, x. 129, 2 [prn. root tár].
 téva, gen. (of. tvám) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavę].
 tav-ás, a. mighty, ii. 83, 8; v. 88, 1 [tu be strong].
 tavás-tama, spv. mightiest, ii. 83, 8.
 táz-íp-i, f. might, i. 85, 4 [távis = táv-as, n. might].
 táskara, m. thief, viii. 29, 6.
 tasthi-vámp, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tázpay-ígnú, a. causing to burn, x. 84, 7 [from cs. of tap burn].
 táz-ú, m. thief, vii. 86, 5 [= stáyú; op. ste-ná thief].
 tig-má, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-ína, a. across, x. 129, 5 [tíras].
 tir-ás, prp. across, vii. 61, 7 [tár cross; Av. tarō; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tisf. nm. f. of tri three, N. tisrás, i. 85, 6; ii. 85, 5.
 tú, pcl. indeed, vii. 86, 1 [prn. root tu in tu-ám].
 tuch-yá, n. cold, x. 129, 8.
 túbhya, D. (of tvám) to thee, v. 11, 5 [cp. Lat. *tib*].
 túbhyam, D. (of tvám) for thee, iv. 50,
- 8; v. 11, 5; (angry) with thee, vii. 86, 8; - by thee, vii. 86, 8.
 tur-á, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-játá, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 túv-íš-man-, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 try-á, be pleased, IV. P. trpnoti; ca. tar-páya satisfy, i. 86, 11 [cp. Gk. *τρέψω*].
 try thirst, IV. trṣya; pf. tártrá, x. 15, 9 [cp. Gk. *τρόποιω* 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].
 tra-náj, a. thirsty, i. 85, 11.
 trṣyá-vant, a. thirsty, vii. 108, 8 [trṣya *thirst*].
 tár cross, VI. tárá.
 prá-extend, increase (family), vii. 61, 4; prolong (life), 108, 10; is so., viii. 48, 4. 7. 11.
 vi-run counter (to acc.), x. 84, 6.
 te, ene. dat. (of tvám), to thee, ii. 88, 1; iii. 59, 2; viii. 48, 18; x. 127, 8; for thee, iv. 50, 8; gen. of thee, i. 85, 11; ii. 12, 15; 88, 7. 11; v. 14, 8; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *θε*, Gk. *τοί*].
 tok-á, m. offspring, children, ii. 83, 14; vii. 63, 6.
 tmán, self, vii. 68, 6 [cp. stmán].
 tyá, dem. prn., n. tyád that, iv. 51, 1; pl. tyé those, viii. 48, 11.
 tra tremble, I. trass [Gk. *τρέψω*, Lat. *terreo* 'frighten'].
 nís-speed away, viii. 48, 11.
 trá-protect, IV. Á. tráyate; s. ao. op., vii. 71, 2.
 trá-tr, a. protecting, viii. 48, 14 [trá protect].
 tri, nm. three, i. 85, 8; 154, 2. 8. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri*, OI. *tri*, Eng. *three*].
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. *Soma vessel*].
 tri-dhátu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-páñcáká, a. consisting of three fifths, x. 84, 8.
 tri-pádi, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
 tri-vandhurá, a. three-seated, vii. 71, 4.
 tri-sadhasthá, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhá-sthā, n. gathering-place].

tri-ṣṭubh, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. τρίς].

tre-dhā, adv. in three ways, i. 154, 1.

tvākṣ-iyāms, cpv. most vigorous, ii. 88, 6.

tvād, ab. (of tvām) than thee, ii. 88, 10.

tvām, prs. prn. thou, i. 1, 6; 35, 8; ii.

38, 12; viii. 48, 9. 18. 15^a; x. 15, 12^a.

18.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 8 [tvāks = takṣ fashion].

tvā, enc. A. (of tvām) thee, i. 1, 7; ii.

38, 4; v. 11, 8; vii. 86, 4; x. 14, 4.

tvā-datta, pp. (Tp. cd.) given by thee, ii. 88, 2.

tvām, prs. prn. A. (of tvām) thee. v. 11, 5. 6^a.

tves-ā, a. terrible, ii. 88, 8. 14 [tviṣ be agitated].

tvesā-samdrā, a. (Bv.) of terrible aspect, i. 85, 8.

tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dāks-a, m. will, vii. 86, 6; might, viii. 48, 8 [dakṣ be able].

dāks-inā, a. right, vi. 54, 10 [cp. Gk. δεξιός, Lat. dexter].

daksina-tās, adv. to the south, x. 15, 6.

dād-at, pr. pt. giving, vii. 108, 10 [dā give].

dādhāt, pr. pt. bestowing, i. 85, 8; with ā (following), x. 84, 6 [dhā put].

dādhā-āna, pr. pt. Ā. committing, assuming, i. 85, 4; ii. 12, 10; = going, x. 15, 10 [dhā put].

dām-a, m. house, i. 1, 8; ii. 85, 7 [Gk. δόμος, Lat. domus].

dāsā, nm. ten, x. 84, 12 [Gk. δέκα, Lat. decem, Eng. ten].

dāsāngulā, length of ten fingers, x. 90, 1 [dāsā + angulā finger].

Dāsā-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. non-Aryan, ii. 12, 10 [das lay waste].

dah burn, i. dāha.

nis- burn up, x. 84, 9.

1. dā give, III. dadāti, ii. 85, 10; x. 14, 9; so. dāt, vii. 108, 10^a; ipv. 3. du.

dātām, x. 14, 12; a. so. op. diṣiyā, ii.

88, 5 [cp. Gk. δίσημι, Lat. dā-re].

śnu-forgive, ii. 12, 10.

ā-take, ii. 12, 4.

pārā-abandon : so. inj., viii. 48, 8.

pārī- gives over to: ipv. dehi, x. 14, 11.

prā- present : root ao. śādā, x. 15, 12.

2. dā divide, IV. dāya ; wield, ii. 88, 10. dādrhāna, pf. pt. Ā. steadfast, i. 85, 10 [drh make firm].

dā-tf, m. giver, ii. 88, 12.

Dānu, m. son of Dānu, a demon, ii. 12, 11.

dā-man, n. rope, viii. 86, 5 [S. dā bind].

dā-vāna, pf. pt. worshipping, m. worshipper, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dā honour].

dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].

dās-ā, m. slave, vii. 86, 7.

dāfik-su, adv. with a desire to see — find out, vii. 86, 8 [from ds. of drā see].

div, m. sky, A. divam, iii. 59, 7; G. divās, iv. 51, 1. 10. 11; v. 88, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divi, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. Δίψα, Δίφότ, Δίψη].

div play, IV. divya, x. 84, 18.

div-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-spfā, a. touching the sky, v. 11, 1; x. 168, 1 [divi L. of div + spfē touch].

divi-dive, lc. itv. cd. every day, i. 1, 8. 7 [L. of divā day].

div-yā, a. coming from heaven, divine, vii. 49, 1; 103, 2; x. 84, 9 [dīv heaven].

dīs, f. quarter (of the sky), i. 85, 11; x. 90, 14 [dīs point].

1. dī fly, IV. dīva.

pārī-fly around, ii. 85, 14; v. 88, 7.

2. dī shine : pf. dīdāya, ii. 88, 4.

didi-vāns, pf. pt. shining, ii. 85, 8. 14 [dī shine].

dīdāvi, a. shining, i. 1, 8 [dī shine].

dīdhy-āna, pr. pt. Ā. pondering, iv. 50, 1 [dī think].

dīp shine, IV. Ā. dīpya.

sām-in-flame : red. ao. inj. dīdpas, viii. 48, 6 [cp. dī shine].

dīy-ant, pr. pt. flying, vii. 68, 5 [dī fly].

dīrghā, a. long, i. 154, 8; x. 14, 14 [Gk. δολεῖος].

dīrghā-śrū-t, a. heard afar, vii. 61, 2 [śru hear + t].

du go : is so. ab. dāvīṣāni, x. 84, 5.

dudhrā, a. fierce, ii. 12, 15.

dūr-i-tā, (pp.) n. faring ill, hardship, L. 85, 8 [dus ill + p. of i go].

dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-mati, f. ill-will, ii. 88, 14 [dus ill + mati thoughts].
 duva-s-ya, den. present with (inst.), x. 14, 1 [dūva-s, n. g/t].
 dus-kṛt, m. *out-door*, v. 88, 2, 9 [dus + kṛt do + t].
 dū-stuti, f. ill praise, ii. 88, 4 [dus dū + stuti praise].
 duh-muk, II. P. dōgḍhi; = so. duk-sata, with two acc., i. 160, 8.
 duh-i-tf, f. daughter, iv. 51, 1. 10, 11; x. 127, 8 [Gk. θύρην, Go. dauhar].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].
 dū-tā, m. messenger, v. 11, 4; 88, 8; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 88, 8 [dū-rā, a. far].
 dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
 dr pierce, int. dardarsi, ii. 12, 15.
 dī-ti, m. water-skin, v. 88, 7; vii. 103, 2 [dr split; cp. Gk. δίπει, Eng. *tear*].
 dré see : pf. dādrē is seen, vii. 61, 5.
 drs-tvāya, dat. inf. to see, x. 14, 12.
 drs-tvāya, sg. *having seen*, x. 34, 11.
 drh make firm, I. P. dīmha; ipf. ādrm-hat, ii. 12, 2.
 dev-ī, m. god, i. 1, 1. 2. 4. 5; 85, 1. 2. 3¹. 8. 10. 11; 160, 1. 4; ii. 12, 1²; 88, 15; 85, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 68, 1. 8; 86, 7²; viii. 29, 2. 8. 7; 48, 8. 9. 14; x. 14, 8³. 7. 14; 15, 10. 12; 84, 8; 90, 6. 7. 15. 16⁴; 129, 6; 185, 1; 168, 2. 4⁵ [*celestial from div heaven*].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abuse of the gods*, x. 135, 7.
 deva-yū, a. *devoted to the gods*, i. 154, 5.
 deva-vandā, a. *god-praising*, x. 15, 10 [*vand greet*].
 devā-hiti, f. *divine order*, viii. 108, 9 [devā god + hi-ti, f. impulse from hi impel].
 dev-ī, i. goddess, i. 160, 1; ii. 85, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 8. 4; x. 127, 1. 2. 8 [f. of dev-ā god].
 dosā-vastr, m. (Tp.) *luminer of gloom*, i. 1, 7 [dosā evening + vas-tr from vas shine].
 dāiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 88, 7; n. *divinity*, ii. 85, 8 [from devā god].
 Dyāvā-prthivi, du. (Dv.) *Heaven and Earth*, i. 85, 9; 160, 1. 5; v. 88, 8; viii. 48, 18; the parts of the earth separated, ii. 12, 18.
 dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. bright].
 dyu-mānā, n. *wealth*, iii. 59, 6.
 dyō, m. *Acorn*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 85, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. diem].
 dyot-ana, a. *shining*, viii. 29, 2 [dyut shine].
 drāv-īna, n. *wealth*, iv. 51, 7 [movable property, from dru run].
 dru run, I. dráva.
 éti-run past (acc.), x. 14, 10.
 drng-dhā, n. *mischief*, vii. 86, 5 [pp. of druh be hostile].
 drāh, f. *malice*, ii. 85, 6; m. *avenger*, vii. 61, 5.
 dvā, nm. two, i. 85, 6; viii. 29, 8. 9 [Gk. δύω, Lat. duo, Lith. dū, Eng. two].
 dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 108, 9.
 dvār, f. du. door, iv. 51, 2 [cf. Gk. θύρα, Lat. fores, Eng. door; perhaps from dhvṛ close with loss of aspirate through influence of dvā two, as having two folds].
 dvi-tā, (inst.) adv. *(doubly) as well*, vii. 86, 1 [dvi two].
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. bi-ped-].
 dvīs hate, II. dvēsti, x. 84, 8.
 dvēṣ-as, n. *hated*, ii. 88, 2 [dvīs hate].
 Dhān-a, n. *wealth, money*, iv. 50, 9; x. 84, 10. 12.
 1. dhān-van, n. *waste land*, i. 85, 8; desert, v. 88, 10.
 2. dhān-van, n. *bowl*, ii. 88, 10.
 dham blow, I. P. dhāmati, pa. dham-yāte, x. 185, 7.
 ví-blown asunder, iv. 50, 4.
 dhām-ant pr. pt. blowing, i. 85, 10.
 dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhā hold].
 1. dhāput, III. dādhāti, v. 88, 1; supply with (inst.), ii. 85, 12; bestow, ipv. dāhehi, x. 14, 11; dāhatā, i. 85, 12; ii. 12, 5; x. 15, 7; dādhāta, x. 15, 6.

- 7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 68, 6; perform, ipf. dhatta, i. 85, 9; bestow, a. so. sb. dhātathas, i. 160, 5; establish, pf. dadhē, x. 129, 7; da. desire to bestow, dīdhīsanti, ii. 85, 5; support, dīdhīsāmi, ii. 85, 12 [Gk. *τελημα*].
ādhi-put on (acc.): pf. dadhire, i. 85, 2; so. ādhīta, x. 127, 1.
ā- deposit, root a. so. dhās, v. 88, 7.
ā- deposit, root a. so. dhātam, vii. 71, 5; pa. a. ādhāyī, viii. 48, 10.
pārī-put around, vi. 54, 10.
prā-put from (ab.) into (lo.), vii. 61, 3.
vi-impose: pf. dadhur, iv. 51, 6; divide, ipf. ādadur, x. 90, 11.
caṇas-accept gladly, ii. 85, 1.
purīs-place at the head, appoint Purchita: pf. dadhire, iv. 50, 1.
2. dhā suck, IV. P. dhāya, ii. 88, 18; 85, 5.
dhā-man, n. power, i. 85, 11; ordinance, vii. 61, 4; 68, 8 [dhā put, establish].
dhārayāt-kavi, a. (gov.) supporting the sage, i. 160, 1 [dhārayāt, pr. pt. ca. of dhṛ hold].
dhā-rā, f. stream, i. 85, 5; v. 88, 6 [dhāw run].
dhiśānā, f. bowl, i. 160, 1.
dhi, f. thought, i. 1, 7; iv. 50, 11.
dhi think, III. dīdhye.
ā-think to oneself, ā-dīdhye, x. 84, 5.
dhi-ra, a. thoughtful, viii. 48, 4; wise, i. 160, 8; intelligent, vii. 86, 1 [dhi think].
dhuneti, a. (Bv.) having a resounding gait, iv. 50, 2 [dhuna + iti].
dhūr, f. pole (of a car), vii. 68, 2; viii. 48, 2.
dhū-mé, m. smokes, v. 11, 8 [dhū agitate; Gk. θυμό-, Lat. sumo-s].
dhūr-ti, f. malice, viii. 48, 8 [dhvṛ injure].
dhr support, fix firmly: pf. dādhāra, i. 154, 4; iii. 59, 1.
dhr-nú n. adv. forcibly, x. 84, 14 [dhṛ be bold, dare].
dhe-nū, f. cow, i. 160, 8; ii. 85, 7 [yielding milk: dhe = dhā suck].
dhrū-ti, f. seduction, vii. 86, 6 [dhru = dhvṛ injure].
1. **Nā**, pel. as, like, i. 85, 6; 85, 1. 7, 8²; 154, 2; ii. 88, 11; iv. 51, 8; vii. 61, 2; 68, 5; 86, 5²; 7; 108, 2². 3. 7;
- viii. 48, 5, 6; x. 127, 4, 8; 168, 2 [180].
2. **nā**, neg. pol. not, ii. 12, 5, 9, 10; 88, 9, 10, 15²; 85, 6²; iii. 59, 2⁴; iv. 51, 6; vi. 54, 8². 4, 9; vii. 61, 5¹; 68, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 18²; 84, 2-5, 12; 129, 14, 2, 7²; 168, 8, 4 [180].
nākt-am, acc. adv. by night, vii. 71, 1. 2; x. 84, 10 [stem nākt, cp. Lat. nos = nocte-s].
nā-kṣatra, n. star; day-star, vii. 86, 1 [nāk night + kṣatrá dominion = ruling over night].
nadī-f, f. stream, ii. 85, 8 [nad roar].
nā-pāt, m. son, ii. 85, 1, 2, 8, 7, 10, 18; grandson, x. 15, 8 [Lat. nepos = 'nephew'].
nāpti, m. (weak stem of nāpāt) son: gen. nāptur, ii. 85, 11; dat. nāptre, ii. 85, 14 [nā-pitr having no father = 'nephew', 'grandson'].
nābh-as, n. sky, v. 88, 8 [Gk. νέφος, OSI. nebō].
nam bend, I. nāma; Ā: ii. 12, 18; iv. 50, 8; before (dat.), x. 84, 8; int. nā-namiti bend low, v. 88, 5.
prāti-bend towards: pf. nānāma, ii. 38, 12.
nām-as, n. homage, i. 1, 7; ii. 88, 4, 8; 85, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 68, 5; 86, 4; x. 14, 15; 15, 2; 84, 8 [nam bend].
namas-yā, den. adore, ii. 88, 8 [nāmas homage].
namas-yā, a. adorable, iii. 59, 4.
nār-ya, a. manly, i. 85, 9.
nāv-s, a. new, iv. 51, 4; vii. 61, 6; x. 185, 8 [Gk. νέο-, Lat. novi-s, OSI. novi, Eng. new].
Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = go].
nāv-yas, cpv. a. renewed, v. 11, 1 [Lat. nov-ior].
1. **nās be lost**, IV. P. nāsyā; so. nēśat, vi. 54, 7.
2. **nās reach**, I. nāśa.
vi-reach, ii. 85, 6.
nāś, f. night, vii. 71, 1.
nās-ti, pp. lost, vi. 54, 10 [nās be lost].
nās, pra. prn., Ā. nās, i. 1, 9; 85, 11²; ii. 88, 1, 2, 8, 5, 14; iv. 50, 11; vii. 61, 7²; 68, 6; 71, 2, 4, 6; 86, 8; viii. 48, 6, 8, 15²; x. 14, 14; 15, 1, 6; 84,

14 ; to us, x. 127, 4 ; D., I. 1, 9 a ; 85, 12 ; 160, 5 ; ii. 88, 15 ; iv. 50, 2 ; v. 88, 5, 6 ; vi. 54, 5, 10 ; vii. 63, 6² ; viii. 86, 8 ; 108, 10 ; viii. 48, 8, 9, 12, 14, 15 a ; x. 14, 2 ; 15, 4 ; 84, 14 ; 127, 6 ; 185, 5 ; G. qf us, ii. 33, 4, 18 ; v. 11, 4 ; 88, 6 ; vi. 54, 5 ; 86, 5 ; viii. 48, 4², 7, 9 ; x. 14, 2, 6, 7 ; 15, 8 ; 185, 1.

nah bind, IV. náhya.

sám- *knit together* : irr. pf. 2. pl. anáha, viii. 48, 5.

ná- = **ná not**, x. 84, 8.

náka, n. *armament*, i. 85, 7 ; vii. 86, 1 ; x. 90, 16.

nálf, f. *flute*, x. 185, 7.

náth-itá, pp. *distressed*, x. 84, 8 [náth seek aid].

nádyá, m. *son of streams*, ii. 85, 1.

nádh-amána, pr. pt. Á. *seeking aid, suppliant*, ii. 12, 6 ; 83, 6.

nána, adv. *separately*, ii. 12, 8.

nábbhi, f. *navel*, x. 90, 14.

ná-man, n. *name*, ii. 83, 8 ; 85, 11 ; vii. 108, 6 [Gk. ὄνομα, L. nomen, Go. namō, Eng. name].

nári, f. *woman*, ii. 83, 5 [from nár man].

násatya, m. du. epithet of the Áévina, vii. 71, 4 [ná + satyá not untrue].

ni-kft-van, a. *deceitful*, x. 84, 7 [ni down + kft do].

ni-cítá, pp. *known*, ii. 12, 18 [ni + ci note].

ninyá, n. *secret*, vii. 61, 5.

ni-todín, a. *piercing*, x. 84, 7.

ni-drá, f. *sleep*, viii. 48, 14 [ni + drá sleep ; cp. Gk. δράσθαι, Lat. dormio].

ni-dhi, m. *treasure*, viii. 29, 6 ; *deposit*, x. 15, 5 [ni down + dhi = dhā pu].

ni-dhrúvi, a. *persevering*, viii. 29, 8 [ni + dhrúvi firm].

ni-páda, m. *valley*, v. 88, 7 [ni down + páda, m. *foot*].

mir-áyana, n. *exit*, x. 185, 6 [ná out + áy-ana going : 1 go].

ni-vát, f. *depth*, x. 127, 2 [ni down].

ni-véšani, a. *causing to rest*, I. 85, 1 [from ca. of ni + víš cause to turn in].

ni-satta, pp. with s, *having sat down in (i.e.)*, x. 15, 2 [ni + sad sit down].

ni-sád-yá, gd. *having sat down*, ii. 85, 10 ; x. 15, 6 ; with s, x. 14, 5.

ni-sínc-ánt, pr. pt. *pouring down*, v. 88, 6 [sic sprinkle].

niská, m. *necklace*, ii. 83, 10.

ní-krté, n. *appointed place*, x. 84, 5 [pp. arranged : náis out + kr make].

ní lead, I. náya ; 2. pl. ipv., x. 84, 4.

sám- *conjoin with (inst.)*, vi. 54, 1.

ní-á, adv. *down*, x. 84, 9 [inst. of nyádo downward].

nú adv. now, i. 154, 1 ; ii. 88, 7 ; iv. 51, 9 ; x. 84, 14² ; 168, 1 ; = inter. pcl. pray? vii. 86, 2 [Gk. νῦ, OL nu, OG. nu].

nud push, VI. nudé ; pf. 8. pl. Á. nudre, i. 85, 10, 11.

prá-push away : pf. vii. 86, 1.

nú-adv. - ná now, vii. 83, 6 [OG. ná].

nú-tans, a. *present*, i. 1, 2 [nú now].

nú-nám, adv. *now*, iv. 51, 1 ; vii. 63, 4 ; viii. 48, 8 ; x. 15, 2 [nú now].

né, m. *man*, pl. N. náras, i. 85, 8 ; 154, 5 ; vi. 11, 2, 4 ; vii. 108, 9 [Gk. ἄνηρ, ἀνδρός].

nr-cákṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15 ; x. 14, 11 [nr man + cákṣas look].

nr-páti, m. *lord of men*, vii. 71, 4.

nr-máná, a. *manliness, valour*, ii. 12, 1 [op. nr-mána manly].

ne-tí, m. *guide*, ii. 12, 7 [ni lead].

nó - ná + u also not, vi. 54, 8.

náu, f. *ship*, x. 185, 4 [Gk. νάυς, Lat. náv-i-s].

ny-hic, a. *downward*, v. 88, 7 [ní down + -hic -ward].

ny-úpta, pp. *thrown down*, x. 84, 5, 9 [ní + vap strew].

Paks-in, a. *winged*, x. 127, 5 [paksá, m. wing].

páo-ant, pr. pt. *cooking*, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSL 8. s. pást].

páica, nm. *fve*, iii. 59, 8 [Av. panca, Gk. πέννα, Lat. quinque].

pán-i, m. *niggard*, iv. 51, 8 [pan barren].

pat fly, I. páta, x. 14, 16 ; os. patáya fall, v. 88, 4 [Gk. πέτ-ε-ραι flies, Lat. pet-e].

pát-i, m. *lord*, pl. N. pátyas, iv. 50, 6 ; 51, 10 ; viii. 48, 18 [Gk. πάτι-s].

páth, m. *path*, viii. 29, 6 ; x. 14, 10 [ep. Gk. πάτο-].

path-i, m. *path*, i. 85, 11 ; x. 14, 7 : 168, 3.

pathi-kft, m. *path-maker*, x. 14, 15 [kft making : kft + determinative tl].

- pathi-ráksi, a. (Tp.) *watching the path*, x. 14, 11.
- path-yá, f. *path*, x. 14, 2.
- pad fall, IV. Á. pádyas; pp. papáda, x. 84, 11.
éva-fall down, vi. 54, 8.
- pád, foot, du. ab. padbhýám, x. 90, 12.
14 [Gk. πόδ-, Lat. ped-, Eng. foot].
- pad-á, n. *step*, i. 154, 8. 4. 5. 6; ii. 85,
14 [pad walk; Gk. πέδον 'ground'].
- pad-vánt, a. *having feet*, x. 127, 5.
- pan-áyya, gdv. *praiseworthy*, i. 160, 5
[pan admire].
- pánthá, m. *path*, i. 85, 11; vii. 71, 1;
x. 14, 1 [cp. Gk. νόρος].
- pánya-tama, spv. gdv. *most highly to be
praised*, iii. 59, 5 [pánya, gdv. *praise-
worthy*: pan admire].
- pa-práth-ána, pf. pt. Á. *spreading oneself*,
iv. 51, 8 [prath spread].
- páy-as, n. *milk, moisture*, i. 160, 8 [pi
swell].
- pár-a, a. *farther*, ii. 12, 8; *higher*, x. 15,
1; *remote*, x. 15, 10 [pr pass].
- pára-má, spv. a. *farthest*, iv. 50, 8; x.
14, 8; 129, 7; *highest*, i. 154, 5. 6; ii.
85, 14; iv. 50, 4.
- par-ás, adv. *far away*, ii. 85, 6; *beyond*,
x. 129, 1. 2.
- parás-tád, adv. *from afar*, vi. 54, 9;
above, x. 129, 5.
- pará-yánt, pr. pt. *departing*, x. 84, 5
[pára away, Gk. πέπα beyond, + i go].
- pará-vát, f. *distance*, i. 35, 8; iv. 50, 8.
- pári, prp. *round*; with ab. from, ii. 85,
10; x. 185, 4 [Av. pairi, Gk. πέπι].
- pari-dhí, m. pl. *sticks enclosing the altar*,
x. 90, 15 [pári round + dhi reduced
form of dhá put].
- pari-bhú, a. *being around, encompassing
(acc.)*, i. 1, 4 [bhú be].
- parivatsar-ína, a. *yearly*, vii. 10, 8
[pári- + vatsará, m. *complete year*].
- pári-skrtá, pp. *adorned*, x. 185, 7 [pári
round + skrtá = kr make - put].
- pareyi-váms, red. pf. pt. *having passed
away*, x. 14, 1 [pára away + iy-i-váms:
from i go].
- Parjánya, m. a god of rain, v. 88,
1-5. 9.
- Parjánya-jinviita, pp. *quickened by Par-
janya*, vii. 108, 1 [jinvi sec. root - ji-
nu from ji quicken].
- pary-á-vírvitasant, pr. pt. ds. *wishing to
rescues killer* (acc.), vii. 68, 2 [vṛt turn].
- párva-ta, m. i. 85, 10; ii. 12, 2. 11. 13
[jointed; Lesbian Gk. πίρπα 'limits'].
- pár-van, n. *joint, section*, vii. 108, 5; viii.
48, 5 [op. Gk. περφάν in περάνε
'finish' for περφάνω].
- pav-i, m. *foily*, vi. 54, 8.
- pavitra-vant, a. *purifying*, i. 160, 8
[pavítra, n. *means of purification*; root
pū purify].
- pád = spaś see, i. 85, 2; x. 14, 7 [Av.
spaś, Lat. speciō].
- pád-ú, m. *beast*, x. 90, 8; *victim*, x. 90,
15 [Av. pazu, Lat. pecu-s, Go.
fahu].
- pádu-trp, a. *cattle-stealing*, vii. 86, 5 [trp
be pleased with].
- páscá-tád, adv. *behind*, viii. 48, 15
[páscá inst. adv. Av. pasca 'behind'].
- páscád, (ab.) adv. *behind*, x. 90, 5; *after-
wards*, x. 185, 6.
1. pá drink, I. píba, iv. 50, 10; root ao.
épáma, viii. 48, 8 [cp. Lat. bibe
'drink'].
- sám- drink together, x. 185, 1.
2. pá protect, II. páti, from (ab.), ii. 85,
6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii.
48, 15.
- páth-as, n. *path*, vii. 63, 5; *domain*, i.
154, 5 [related to páth, m. *path*].
- pád-a, m. *foot*, x. 90, 11; *one-fourth*, x.
90, 8. 4 [sec. stem formed from acc.
pád-am of pád foot].
- pápáyá, inst. f. adv. *evilly*, x. 185, 2
[pápá, a. bad].
- pár-á, m. *farther shore*, ii. 38, 8 [pr pass
= crossing; Gk. πόρος 'passage'].
- pártihiva, a. *earthly*, i. 154, 1; x. 15, 2
[a. from prthiví earth].
- páv-aká, a. *purifying*, iv. 51, 2; vii. 49,
2. 8 [pú purify].
- pi swell, I. páyata; pf. pipáya, ii. 35, 7;
viii. 29, 6.
- pi-tá, m. *drink*, x. 15, 8 [pá drink].
- pi-tf, m. *father*, i. 1, 9; 160, 2², 8; ii. 88,
1. 12. 18; iv. 50, 6; v. 88, 6; vii. 108,
8; viii. 48, 4; x. 14, 5. 6; 84, 4; 185,
1; pl. fathers, ancestors, viii. 48, 12. 18; i.
x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk.
patrhp, Lat. pater, Go. fadar].
- pít-ya, a. *paternal*, vii. 86, 5; viii. 48, 7
[pitf father].
- pinv yield abundance, I. pínpva, iv. 50, 8;
overflow, v. 88, 4 [sec. root = pi-na
from pi swell].
- pré- pour forth, v. 88, 6.

- piś *adorn*, VI. pīmśā: pf. pīpīśā, vii. 108, 6; Ā. pīpīśā, ii. 88, 9.
- piś-tā, pp. drunk, viii. 48, 4, 5, 10, 12.
- pīdā, m. n. mīlī, ii. 85, 5 [pī mīlī].
- putrā, m. son, i. 180, 8; v. 11, 6; vii. 108, 8; x. 15, 7; 84, 10.
- puñar, adv. again, vi. 84, 10; x. 14, 8; 90, 4; 185, 2; back, x. 14, 12.
- puñar-hān, a. striking back, x. 84, 7.
- puñanā, pr. pt. puñyīng, vii. 49, 1 [pū
puñyī].
- pūr, f. citadel, ii. 85, 6 [pūr JU].
- pūram-dhī, f. rūmavī, iv. 50, 11 [a. dhi
bestowing (reduced form of dhā) abund-
ance, pūr-am acc.].
- purā-tād, adv. in the east, iv. 51, 1, 2.
8; forward, v. 88, 8; before, viii. 48,
15; in front, x. 185, 6.
- purā, adv. formerly, iv. 51, 7.
- purā-nā, a. f. f. ancient, iv. 51, 6; m. pl.
ancient, x. 185, 1, 2 [purā formerly].
- purā-tāma, a. spv. most frequent, iv. 51,
1 [purā, Gk. νοῦς].
- puru-trā, adv. in many ..., x. 127, 1;
in many ways, vii. 108, 6.
- puru-rāpa, a. (Bv.) having many forms,
ii. 88, 9.
- Pūra-ṣā, m. the primaeval Male, x. 90,
1, 2, 4, 6, 7, 11, 15.
- puruṣ-ṭā, f. human frailty, x. 15, 6.
- pūro-hita, pp. placed in front, m. domestic
priest, i. 1, 1; v. 11, 2 [purā + hitā,
pp. of dhā pūt].
- pūro-hiti, f. priestly service, vii. 61, 7.
- pūr-ī, n. (pl.) earnings, ii. 12, 4 [pp.
of pūr shrī].
- pūr-ī, f. earnings, ii. 12, 5; prosperity,
viii. 48, 6.
- pū purify, IX. punāti, i. 160, 8.
- pūr-nā, pp. full, i. 154, 4; vii. 108, 7
[pū JU: op. Gk. νολλούς 'many', Eng.
full].
- pūrusa, m. metrical for pūrūsa, x. 90,
3, 5.
- pūr-va, a. former, i. 1, 2; being in front,
iv. 50, 8; early, ancient, x. 14, 2, 7, 15;
15, 2, 8, 10; 90, 16.
- pūrva-jā, a. born of old, x. 14, 15 [jā be
born].
- pūrva-bhājī, a. receiving the preference, iv.
50, 7 [bhāj share].
- pūrva-sū, a. bringing forth first, ii. 85, 5.
- pūrvāhna-ś, m. morning, x. 84, 11 [pūrvā
early + ahna = ahna day].
- pūrv-yā, a. ancient, i. 85, 11; x. 14, 7.
- pūs-ān, m. a solar deity, vi. 54, 1-6, 8-
10 [prosper [pūs shrī]].
- pū take across, III. P. pīparti; ipv. pi-
pītām, vii. 61, 7; II. P. pārṣi = ipv.,
ii. 88, 3.
- pūr mīlī, VII. pīnākti.
- sām-, Ā. pīkītē, mingle, vii. 108, 4.
- pīchā-māna, pr. pt. Ā. asking oneself, x.
84, 6 [prach ask].
- pīt-ānā, f. batch, i. 85, 8.
- pīthvī-ī, f. earth, i. 85, 8; 154, 4; ii. 12,
2; iii. 59, 1, 8, 7; iv. 51, 11; v. 88,
4, 5, 9; vii. 61, 8; x. 186, 1 [the broad
one = pīthvī, f. of pīthū from pīth
spread].
- pīf-nī, a. speckled, i. 160, 8; vii. 108, 4,
6, 10.
- Prāni-mātr, a. (Bv.) having Prāni as a
mother, i. 85, 8.
- pīsat-ī, (pr. pt.) f. spotted mare, i. 85,
4, 5.
- pīsād-ījyā, n. clotted butter, x. 90, 8.
- pīs-ant, (pr. pt.) a. variegated, iv. 50, 2.
- pī-fūl, IX. pīnākti, ii. 85, 8.
- pī-fūl up, v. 11, 5; vii. 61, 2.
- pīpīś-āt, pr. pt. int. thickly painting, x.
127, 7 [pīs paint].
- pōs-a, m. prosperity, i. 1, 8 [pūs shrī].
- pra-ketā, m. beacon, x. 129, 2 [pīs
+ cit appear].
- prach ask, VI. pīchā, ii. 12, 5; vii. 86,
8 [sec. root: pīs + oha; cp. Lat.
pōco = pōrō secund pīcōr, OG. fōrō-ōn].
- pra-jā, f. offspring, ii. 88, 1; pl. progeny,
ii. 85, 8; — men, v. 88, 10 [cp. Lat.
pro-gen-ies].
- prajā-vant, a. accompanied by offspring,
iv. 51, 10.
- prati-kāmām, adv. at pleasure, x. 15, 8
[kāma desire].
- prātijan-ya, a. belonging to adversaries,
iv. 50, 9; n. hostile force, iv. 50, 7
[prati-janā, m. adversary].
- prati-dīvan, m. adversary at play, x. 84,
6 [div play].
- prati-dosām, adv. towards eventide, i. 85,
10 [dosā evening].
- prati-būdhyamāna, pr. pt. awakeing to-
wards (acc.), iv. 51, 10.
- prati-māna, n. match, ii. 12, 9 [counter-
measure: mā measure].
- prātir-ām, acc. inf. to prolong, viii. 48,
10 [tr cross].
- prā-tūś, a. ancient, iv. 50, 1 [pīs
before].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.
pra-thamā, ord. first, i. 85, 1⁴; v. 11, 2; vi. 54, 4⁴; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [-pra-tamā foremost; OP. *fra-tama*].

prathamā-jā, a. first-born, x. 168, 8 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-dīś, f. control, ii. 12, 7 [dīś point].

pra-bodhāyant, ca. pr. pt. awakening, iv. 51, 5 [buddh wake].

prā-yata, pp. extended, i. 154, 8; offered, x. 15, 11, 12 [yam stretch out].

prā-yati, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].

pra-yotf, m. warden off, vii. 86, 6 [2. yu separate].

pra-vāt, f. slope, downward path, i. 85, 8; height, x. 14, 1 [prā-forward].

pravātē-jā, a. born in a windy place, x. 84, 1 [pra-vātē + ja = jan].

pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].

prā-viṣṭa, pp. having entered, vii. 49, 4 [viṣṭ enter].

pra-sargā, m. discharge, vii. 108, 4 [ṣaṇ emit].

pra-savīt, m. rouser, vii. 68, 2 [sū stimulate].

prā-siti, f. toils, x. 84, 15 [sū bind].

prā-sūta, pp. aroused, vii. 68, 4 [sū impel].

pra-starā, m. strewn grass, x. 14, 4 [stṛ strew].

prā *all* [extended form, prā-*s*, of pf. *all*].

prā-pāda, s. ao. aprās, x. 127, 2.

prācī, a., f. prācī, forward, x. 84, 12; facing, x. 185, 8 [prā+adv].

prānā, m. breath, x. 90, 18 [prā+an breathe].

prā-vr̥g, f. rainy season, vii. 108, 8, 9 [vr̥g rain].

prāvra-ā, a., f. f. belonging to the rains, vii. 108, 7.

prā-vep-ā, a. dangling, x. 84, 1 [prā + vip tremble].

priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cow, iv. 50, 5.

Band-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnā, x. 90, 15.

bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrā, a. (ruddy) brown, ii. 88, 5, 8, 9, 15; vii. 108, 10; viii. 29, 1; x. 84, 5.

barh-āna magic power, x. 84, 7 [br̥h make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 8, 4 [for barhih-śād : sad sit].

barhis-yā, a. placed on the sacrificial grass, x. 15, 5 [barhis].

barh-in, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 85, 12; x. 14, 1; 84, 18.

bādh drives away, I. Ā. bādhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

spa- drives away, i. 85, 8, 9; 85, 8.

bābh-ū, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. bābhū, Gk. πῆχυς, OG. buog].

bibh-āt, pr. pt. fearing, x. 84, 10 [bhl fear].

bibhr-āt, pr. pt. bearing, vii. 108, 6 [bhr bear].

bil-ma, n. shavings, ii. 85, 12.

budh-ānā, ao. pt. Ā. walking, iv. 51, 8.

budh-nā, m. n. bottom, x. 135, 6 [Lat. fundus].

brā-āt, (pr. pt.) adv. cloud, ii. 88, 15; 85, 15.

brāhānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 8; 86, 1; x. 84, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of br̥h make big].

Brahmā-páti, m. Lord of prayer, name of a god, iv. 50, 1, 2, 3, 4, 5, 6, 7, 10, 11; x. 14, 8 [bṛgh-as prob. gen. = br̥hás; op. brāhmaṇas páti].

bodhi, 2. a. ipv. ao. of bhū be, ii. 83, 15 [for bhū dh].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2, 6; 71, 6; 103, 8 [br̥h swell].

brah-mán, m. priest, iv. 50, 8, 9; Brahmin, ii. 12, 6 [br̥h swell].

brahmanā, m. Brahmin, vii. 108, 1, 7, 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [br̥u speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [br̥h

br̥ā speak, II. braviti, i. 85, 6; ab. bravat, vi. 54, 1, 2; tell, op. x. 135, 5

ādhi- speak for (acc.), i. 85, 11; x. 15, 5.
āpa-, Ā. implore, iv. 51, 11.

Bhakṣ-6, m. draught, x. 84, 1 [bhak-s, sec. root *consumes* from bhaj partake of].
bhaj partake of (gen.), x. 15, 8; s. ao., viii. 48, 1. 7.
bhad-rā, a. auspicious, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. bearing, i. 1, 7 [bhr bear].
bhāv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhāti.
āva- shine down, i. 154, 6.
vi- shine forth, ii. 85, 7. 8; v. 11, 1.
bhid split, VII. bhināti [Lat. fnd-o].
vi- split open, i. 85, 10.

bhiṣāk-tama, m. spv. best healer, ii. 88, 4 [bhiṣāj healing].

bhiṣāj, m. physician, ii. 88, 4.
bhi fear, I. Ā. bhāyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 88, 2; s. ao. abhaiṣur; viii. 48, 11.
bhi-má, a. terrible, i. 154, 2; ii. 88, 11 [bhi fear].

bhur quiver, int. Jārbhuriti, v. 88, 5.

bhūv-ana, n. creature, i. 85, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 8; ii. 85, 2. 8; vii. 61, 1; world, ii. 88, 9; v. 88, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].

bhū become, I. bhabā, i. 1, 9; v. 88, 7. 8; ivp., x. 127, 6; pr. sb., viii. 48, 2; ipf. abhavat, v. 11, 8. 4; x. 185, 5. 6; come into being, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 108, 7; x. 84, 12; pf. op. babhūyat, iv. 51, 4; root ao., viii. 48, 8; abhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. fui-i-].

abhi- be superior to (acc.), iii. 59, 7.
ā- arise, pf., x. 129, 6. 7; 168, 8.
āvīs- appear, vii. 108, 8.

sām- do good to (dat.), viii. 48, 4.

bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 8.

bhū-man, n. earth, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φύ-μα 'growth'].

bhū-ri, a. great, ii. 88, 9; much, ii. 88, 12; adv. greatly, i. 154, 6.

bhūrī-śringa, a. (Bv.) many-horned, i. 154, 6.

bhūr-ni, a. angry, vii. 86, 7.
bhūtī śrīva, I. P. bhūṣati [extended form of bhūtē].

pārī- surpass, ii. 12, 1.

bhr bear, III. bibharti, ii. 88, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 8. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berem, OL berim, Go. bairā].

vī-, I. bhara, carry hither and thither, v. 11, 4.

Bhfg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesa-ś, a. healing, ii. 88, 7; n. medicine, remedy, ii. 88, 2. 4. 12. 18 [bhiṣāj healing].

bhōg-a, m. use, x. 84, 8 [bhuj enjoy].

bhoj-ā, m. liberal man, iv. 51, 8.

bhōj-ana, n. food, v. 88, 10 [bhuj enjoy].

bhyas- -bhi fear, I. Ā. bhyāsate, ii. 12, 1.

bhrājī shine, I. Ā. bhrājate.
vi- shine forth, i. 85, 4.

bhrāja-māna, pr. pt. Ā. shining, vii. 68, 4.

bhrā-tr, m. brother, x. 84, 4 [Gk. φράτρως, Lat. frāter, OL brāthir, Go. brōðhar, OSL. bratrū].

Mah, māmāh be great, māmphate and māhe (3. s.).

sām- consecrate, vii. 61, 6.

maghā-vant, m. liberal patron, ii. 88, 14; 85, 15 [magh-ā bounty: mah be great].

maghōni, a. f. bounteous, iv. 51, 8 [f. of maghāvan].

mandūka, m. frog, vii. 108, 1. 2. 4. 7. 10.

math-itā, pp. kindled by friction, viii. 48, 6.

math-yā-māna, pr. pt. ps. being rubbed, v. 11, 6.

mad rejoice, I. māda, in (le.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; ca. mādays, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; gladden, x. 84, 1 [Gk. μαδα, Lat. mādo 'drip'].

mādā-ś, m. intoxication, i. 85, 10; viii. 48, 6.

māda-cyūt, a. reeling with intoxication, i. 85, 7 [cyu move].

mád-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in (inst.)*, iii. 59, 8.

mádh-u, n. *honey, mead*, i. 154, 4, 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέλον, Lith. medū-s, OSL. medū, Eng. *mead*].

mádhū-mat-tama, spv. a. *most honeyed*, v. 11, 5; x. 14, 15.

mádhū-sóut, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 8 [écout driper].

mádhya, a. *middle*, vii. 49, 1, 8; x. 15, 14 [Lat. *medius*-e].

mádhya-má, spv. a. *middlemost*, x. 15, 1. man think, VIII. Á. *manute*, viii. 29, 10; IV. Á. *mányaté*, viii. 48, 6; x. 34, 18.

mán-as, n. *mind*, x. 90, 18; 129, 4; 185, 8 [Av. *man*, Gk. μένει].

mánas-vant, a. *wise*, ii. 12, 1.

man-é, f. *jealousy*, ii. 88, 5 [man shak].

man-Isá, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4: *prayer*, v. 11, 5; *hymn of praise*, v. 88, 10 [man think].

Mán-u, m. *an ancient sage*, ii. 88, 18.

máno-jú, a. *swiftest as thought*, i. 85, 4 [*mána* mind + jú to speed].

mán-tra, n. *hymn*, ii. 85, 2; *spell*, x. 14, 4.

mand ezhilarate, I. mánda: is ao. Á. ámandisátam, vii. 108, 4.

úd- gladdén, pf. *mamanda*, ii. 88, 6 [= mad rejoice].

mand-as-ána, ao. pt. *rejoicing*, iv. 50, 10 [*mand* = mad rejoice].

mand-ré, a. *gladdening*, v. 11, 8 [*mand ezhilarate*].

mandrá-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.

mán-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man think].

man-yú, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].

mayo-bhú, a. *benign*, ii. 88, 18 [*máy-a* gladness + *bhu* = bhú being for = conducting to].

Mar-út, m. pl. *the storm gods*, i. 85, 1. 4-6. 8, 10, 12; -ii. 88, 1, 18; v. 88, 6.

marút-vant, a. *accompanied by the Maruts*, ii. 88, 6.

mard-i-tf, m. *one who pities*, x. 34, 8 [mr̄d be gracious].

már-ta, m. *mortal*, iii. 59, 2 [Gk. μορφή-s, βροτό-s 'mortal', Lat. *morta* 'goddess of death'].

márt-ya, a. *mortal*; m. *mortal man*, i. 85, 2; vii. 61, 1; 71, 2; viii. 48, 1, 8, 12; x. 15, 7.

marmarijá-mána, pr. pt. int. making bright, ii. 85, 4 [mr̄j wife].

máh, a. *great*, ii. 88, 8; G. mahás, iv. 50, 4; f. -f, v. 11, 5 [Av. mas 'great'; from mah be great].

mah-án, m. *greatness*, ii. 12, 1; 85, 2 [mah be great].

mah-ént, a. *great*, iii. 59, 5; v. 11, 6; 88, 8; vii. 88, 2; x. 34; 12 [pr. pt. of mah be great].

mahá-vadha, a. (Bv.) *having a mighty weapon*, v. 88, 2.

mah-i, a. *great*, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].

mahi-tvá, n. *greatness*, vii. 61, 4.

mahi-tvána, n. *greatness*, i. 85, 7.

mah-in, a. f. -i, *great*, i. 160, 2, 5.

mah-i-mán, m. *greatness*, i. 85, 2; ii. 85, 9; iii. 59, 7; vii. 88, 1; x. 90, 8, 16; 168, 1; *power*, x. 129, 8; pl. *powers*, x. 129, 5.

mah-i-, a. f. *great*, ii. 88, 8, 14; x. 14, 1 [mah be great].

má-hyam, prs. prn. D. to me, x. 84, 1. 2 [ep. Lat. mīm].

má measure, III. Á. mímité.

ví. *measure out*: pf. ví-mamé, i. 154, 1. 8; 160, 4; ii. 12, 2.

má, enc. prs. prn. A. me, ii. 88, 6, 7; viii. 48, 8², 6, 10; x. 34, 1, 2; 127, 7 [Lat. mā, Eng. me].

má, prob. pol. not, ii. 88, 1, 4², 5; viii. 48, 8, 14²; x. 15, 6; 84, 18, 14 [Gk. μή 'not'].

má-kis, prob. prn. pol. not any one, vi. 54, 7 [Gk. μη-τος 'no one'].

má-kim, prob. prn. pol. no one, vi. 54, 7².

Mítali, m. *a divine being*, x. 14, 8.

má-tf, f. *mother*, i. 160, 2; v. 11, 8; x. 84, 4, 10 [Gk. μήτηρ, Lat. māter, OL. māthir, Eng. mother].

mádhvi, m. du. *lovers of honey*, vii. 71, 2 [*mádhū honey*].

mánuṣa, a. *human*; m. *man*, vii. 68, 1 [*mánuṣ man*].

máni, prs. prn. A. me, vii. 49, 1-4.

má-yá, f. *mysterious power*, i. 160, 8 [má make].

má-yú, a. *loving*, vii. 108, 2 [má *.....*].

má-sa, m. *month*, vii. 61, 4 [má moon].

88, 12; III. ipv. 2. pl. rājdhvam, v. 88, 6.
rāj rule, over (gen.), I. P. rājati, i. 1, 8.
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 8, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].
rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
rādh-o-déya, n. bestowal of wealth, iv. 51, 8 [déya, gdv. to be given from dā give].
ri release, IX. rānāti, ii. 12, 8.
ánu-flow along, i. 85, 8.
ric leave, VII. P. rānákti, vii. 71, 1 [Gk. ἀέιτο, Lat. linquo].
éti-extend beyond: pa. ipf. áricoyata, x. 90, 5.
ris, f. injury, ii. 85, 6.
ris be hurt, IV. rāsyati, vi. 54, 8; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
rib kiss, II. rādhi, ii. 88, 13.
ruk-má, m. golden gem, vii. 63, 4 [ruo 'shine'].
ruo shine, I. rōca; cs. rooáya cause to shine, viii. 29, 10.
ruc-ána, rt. ao. pt. Ā. beaming, iv. 51, 9.
ruj burst, VI. P. rujá: pf. rurójá, iv. 50, 5.
ruj-ánt, pr. pt. shattering, x. 168, 1.
Rud-rá, m. name of a god, i. 85, 1; ii. 88, 1-9, 11-18, 15; pl. -sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
rudh obstruct, VII. runaddhi, runddhē, x. 84, 8.
ápa- drive away: rt. ao. arodham, x. 84, 8.
rú-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. rōhati, rōhate.
éti grow beyond (acc.), x. 90, 2.
á- rise up in (acc.), viii. 48, 11.
rūpá, n. form, x. 168, 4; beauty, i. 160, 2.
re-nú, m. dust, x. 168, 1 [perhaps from ri run = disperse].
ré-tas, n. seed, v. 88, 1, 4; x. 129, 4 [ri flow].
reto-dhá, m. impregnator, x. 129, 5 [ré-tas seed + dhā placing].

rebh-á, m. singer, vii. 63, 8 [ribh sing].
revát, adv. bountifully, ii. 85, 4 [n. of revánt].
re-vát-I, f. wealthy, iv. 51, 4 [f. of revánt].
re-vánt, a. wealthy, viii. 48, 6 [re = rái wealth].
ródu-s-I, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rái, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyás, viii. 48, 7 [bestowal from rā give; Lat. rs-s].
Rauhíná, m. name of a demon, ii. 12, 12 [metronymic: son of Röhini].
Lak-sá, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-á, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-á light; ep. Gk. λευκό-s 'white', Lat. lux, lúc-is].
Vag-nú, m. sound, vii. 108, 2 [vac speak].
vac utter, III. P. vivakti; ao. op., ii. 85, 2; speak, pa. ucyáte, x. 90, 11; 185, 7 [Lat. voc-are 'call'].
ádhí- speak for (dat.), viii. 48, 14.
pré- proclaim, i. 164, 1; vii. 86, 4; declare, x. 129, 6.
váca-as, n. speech, v. 11, 5 [vac speak; Gk. ἔνος].
vacas-yá, f. eloquence, ii. 85, 1.
váj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj = strong; Av. vasra 'club'].
vájra-báhu, s. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 88, 8.
vájra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.
vajr-in, m. bearer of the bolt, vii. 49, 1.
vatas, m. calf, vii. 86, 5 [yearling from *vatas, Gk. ξέρος year, Lat. vetus in vetus-tas 'age'].
vatas-in, a. f. -i, accompanied by calves, vii. 108, 2.
vad speak, I. váda, ii. 88, 15; op. ii. 85, 15; vii. 108, 5^a; x. 84, 12.
áchá- invoke, v. 88, 1.
á-utter, ii. 12, 15; viii. 48, 14.
pré-utter forth, is ao., avádiṣur, vii. 108, 1.
sám- converse about (acc.) with (inst.), vii. 86, 2.
vád-ant, pr. pt. speaking, vii. 108, 3, 6, 7.

- van *win*, VIII. vanóti *win* [Eng. *win*; cp. Lat. *ven-ta* 'favour'].
- van-á, ds. vivásā *seek to win*, ii. 88, 6; v. 88, 1.
- van-á-s, m. *enemy*, iv. 50, 11 [*eager, rival: van win*].
- váne-vane, lc. itv. cd. in *every wood*, v. 11, 6.
- vand *praises*, I. A. vándate, iv. 50, 7 [*nasalized form of vad*].
- pári-extol, with (inst.), ii. 88, 12.
- vánda-mána, pr. pt. A. *approving*, ii. 88, 12.
- vap *strew*, II. vápáti, vápate.
- ní-lay tow, ii. 88, 11.
- vapus-yá, a. *fair*, i. 160, 2 [vápus, n. *beautiful appearance*].
- vay-ám, pra. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 18, 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, Eng. *we*].
- váy-as, n. *force*, ii. 88, 6; viii. 48, 1 [*food, strength: vi enjoy*].
- vay-á, f. *offshoot*, ii. 85, 8.
- vayúná-vat, a. *clear*, iv. 51, 1 [vay-úna].
- vayo-dhá, m. *bestower of strength*, viii. 48, 15 [váyas force + dhá bestowing].
- vár-i-man, n. *expans*e, iii. 59, 3 [vr̄ cover].
- vár-i-vas, n. *wide space*, vii. 63, 6; *prosperity*, iv. 50, 9 [*breadth, freedom: vr̄ cover*].
- varivo-vit-tara, cpv. m. *best finder of relief, best banisher of care*, viii. 48, 1 [várvivas + vid find].
- vár-i-yaś, cpv. a. *wider*, ii. 12, 2 [urú wide].
- Vár-una, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3², 4, 6, 8; x. 14, 7 [Gk. *ouparo-s* 'heaven'; vr̄ cover, encompass].
- vár-na, m. *colour*, ii. 12, 4 [*coating: vr̄ cover*].
- vária-mána, pr. pt. A., with á *rolling hither*, i. 86, 2 [vr̄ turn].
- várt-man, n. *wack*, i. 85, 3 [vr̄ turn].
- várdh-ana, n. *strengthening*, ii. 12, 14 [vr̄dh increase].
- várdha-mána, pr. pt. A. *growing*, i. 1, 8 [vr̄dh grow].
- várvrit-ána, pr. pt. A. int. *rolling about*, x. 34, 1 [vr̄ turn].
- varg-á, n. *rain*, v. 88, 10 [vr̄g rain].
- varg-yá, a. *rainy*, v. 88, 8³.
- val-á, m. *enclosure, cage*, iv. 50, 5 [vr̄ cover].
- válgü-yá, den. *honour*, iv. 50, 7.
- vád desire, II. vásáti, s. l. vásámi, ii. 88, 18; pl. 1. uásási, i. 154, 6.
1. vas *shine*, VI. P. ucháti: pf. pl. 2. tusa, iv. 51, 4 [Av. usatis 'shines'].
 2. vas *wear*, II. A. vásáte [cp. Gk. *φύμα = φέρωμι*, AS. *woran*, Eng. *wear*]. abhi-, es. *clothe*, i. 180, 2.
 3. vas *dwell*, I. P. vásáti [AS. *wesan* 'be', Eng. *was*; in Gk. *δέρνω = φέρω*].
- prá-go on journeys, viii. 29, 8.
- vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 88, 18; x. 84, 12, 14 [Av. *eo*, Lat. *ōs*].
- vas-ati, f. *abode, nest*, x. 127, 4 [vas dwell].
- vas-ant-á, m. *spring*, x. 90, 6 [vas shine].
- vas-ána, pr. pt. A. *clothing oneself in (acc.)*, ii. 85, 9 [2. vas wear].
- vas-istha, spv. a. *best*; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].
- vas-u, n. *wealth*, vi. 54, 4; vii. 108, 10; x. 15, 7 [vas shine].
- vasu-déya, n. *granting of wealth*, ii. 88, 7.
- vásu-mant, a. *laden with wealth*, vii. 71, 3, 4.
- vásn-ya, a. *for sale*, x. 84, 8 [vasné, n. price, Gk. *ἀρο-ς = φωτο-ρ* 'purchase price', Lat. *vēnu-m = ves-num*].
- váss-yaś, acc. adv. *for greater welfare*, viii. 48, 9 [cpv. of vásu good].
- vás-yámp, cpv. a. *wealthier*, viii. 48, 6 [cpv. of vásu].
- vah *carry, draw, drive*, I. váha, vii. 63, 2; s. ao. ávát, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
- ánu-*drive after*: pf. anúhírē, x. 15, 8. á-bring, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.
- ní-bring: pf. úhathur, vii. 71, 5.
- váh-ant, pr. pt. *carrying*, i. 85, 5; bearing, ii. 85, 9; bringing, vii. 71, 2.
- váh-ant-I, pr. pt. f. *bringing*, ii. 85, 14.
- váh-ni, m. *driver*, i. 160, 8 [val drive].
- vá blow, II. P. vátí [Av. *vait*, Gk. *ἄγοι = ἀ-Γη-οι*; cf. Go. *wacian*, German *wehen* 'blow'].
- prá-blow forth, v. 88, 4.
- vá, enc. ej. or, iv. 51, 4; x. 15, 2 [Lat. *eo*].

vāc, f. voice, vii. 103, 1. 4. 5. 6. 8 ; x. 34, 5 [vac speak; Lat. vox = vōc-s].
 vāj-a, m. conflict, i. 85, 5 ; booty, ii. 12, 15 ; vi. 54, 5 [vaj be strong].
 vājā-yū, a. desirous of gain, ii. 85, 1.
 vāj-īn, a. victorious, x. 34, 4 [vāja].
 vānā, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 88, 4 ; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἄνεμος].
 vām, enc. prs. prn. du A. you two, iv. 50, 10 ; vii. 61, 6² ; 63, 5 ; 71, 1 ; D. for you two, vii. 61, 2. 5² ; vii. 71, 4 ; G. of you two, i. 154, 6 ; iv. 50, 11 ; vii. 61, 1 ; 71, 3, 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 18 [vā blow].
 vār-ya, gdrv. desirable, i. 35, 8 [vr choose].
 vāvās-at, pr. pt. int. loving, iv. 50, 5 [vās love].
 vāvādh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vādh grow].
 vāśi, f. axe, viii. 29, 8.
 vāsār-ā, a. vernal, viii. 48, 7 [*vāsār spring; Gk. ἥπα, Lith. vāsārū].
 vās-tu, n. abode, i. 154, 6 [vas dwell : Gk. φάστρον].
 vi, m. bird, i. 85, 7 ; viii. 29, 8 ; pl. N. vāyas, x. 127, 4 [Av. vi, Lat. avi-s].
 vi-kramāna, n. wide stride, i. 154, 2 ; x. 15, 8.
 vi-akṣramāna, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vi-cāraṇi, a. active, i. 85, 9.
 vīj, pl. stake at play, ii. 12, 5.
 vi-tata, pp. extended, x. 129, 5 [tan stretch].
 vi-tarām, adv. far away, ii. 83, 2 [cpv. of prp. vi away].
 vit-tē, n. property, x. 34, 18 [pp. of vid find, acquire : acquisition].
 1. vid know, II. P. vētti ; pr. ab. know of (gen.), ii. 35, 2 ; ipv. viddhi, viii. 48, 8 ; pf. vēda, viii. 29, 6 ; s. 2. vēttha, x. 15, 18 ; 3. vēda, x. 129, 6², 7² ; pl. 1. vidmā, x. 15, 18 [Gk. οἶδα, θέων ; AS. ic wēd, wē witon ; Eng. I wot ; Lat. vid-ēre 'see'].
 prā- know, x. 15, 18.
 2. vid find, VI. vindā, vi. 54, 4 ; x. 84, 3² ; pf. viveda, x. 14, 2 ; a so., v. 88, 10 ; viii. 48, 8.
 ānu- find out, ii. 12, 11 ; v. 11, 6.

ā-, s. ao. win higher, x. 15, 8.
 níś- find out, x. 129, 4.
 vīd-ātha, m. divine worship, i. 85, 1 ; ii. 12, 15 ; 88, 15 ; 85, 15 ; viii. 48, 14 [vidh worship].
 vi-dyút, f. lightning, ii. 85, 9 ; v. 88, 4 [vi aśar + dyut shine].
 vīd-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. γεύδειν].
 vīdh worship, VI. vīdhā, ii. 85, 12 ; iv. 50, 6 ; vi. 54, 4 ; viii. 48, 12, 13 ; x. 168, 4.
 prāti- pay worship to, vii. 63, 5.
 vīdh-ānt, pr. pt. m. worshipper, ii. 85, 7.
 vi-dhāna, n. task, iv. 51, 6 [dis-position : vi prop. + dhāna from dhā put].
 vi-pfōh-am, acc. inf. to ask, vii. 86, 8.
 vīp-ra, a. wise, iv. 50, 1 ; m. sage, i. 85, 11 ; vii. 61, 2 ; x. 135, 4 [inspired : vīp tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10, 11 [bhā shine].
 vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6 ; x. 84, 1 [probably from vi-bhīd split asunder, but the meaning here applied is obscure].
 vi-bhrājā-māna, pr. pt. Ā. shining forth, vii. 68, 8 [bhrāj shine ; Av. brāsaitī 'beams', Gk. φλέγω 'flame'].
 vi-madhyā, m. middle, :v. 51, 8.
 vi-rapād, m. abundance, iv. 50, 8 [vī + rapād be full].
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5¹ [governing].
 vi-rā-sāh, a. overcoming men, i. 85, 6 [= vīra-sāh for vīra-sāh].
 vi-rūk-mant, m. shining weapon, i. 85, 8 [rūc shine].
 vi-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
 Vivās-vant, m. name of a divine being, v. 11, 8 ; x. 14, 5 [vī + vas shine aśar].
 viā, f. settlement, x. 15, 2 ; abode, vii. 61, 8 ; settler, i. 85, 5 ; subject, iv. 50, 8.
 viā enter, VI. viāsā.
 nī- come home, go to rest, x. 84, 14 ; 168, 8 ; s. ao., avikṣmahi, x. 127, 4 ; s. vēdāya cause to rest, i. 85, 2.
 viā-pati, m. master of the house, x. 135, 1.
 viāvā, prn. a. all, i. 85, 3. 5 ; 85, 3. 8 ; 154, 2. 4 ; ii. 12, 4. 7. 9 ; 88, 2. 10 ; 85, 2. 15 ; iii. 59, 8 ; iv. 50, 7 ; v. 83, 2. 4.

- 9 ; vii. 61, 1, 5, 7 ; 63, 1, 6 ; x. 15, 6 ; 90, 8 ; 127, 1 ; 168, 2.
- viśvā-tas, adv. on every side, i. 1, 4 ; viii. 48, 15 ; x. 90, 1 ; in all directions, x. 185, 8.
- viśvā-dānim, adv. always, iv. 50, 8.
- viśvā-deva, a. [Bv.] belonging to all the gods, iv. 50, 6.
- viśvā-pasya, a. laden with all food, vii. 71, 4 [pasya from psā eat].
- viśvā-rūpa, a. (Bv.) omniform, i. 85, 4 ; ii. 83, 10 ; v. 83, 5.
- viśvā-sambhū, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvā-ha, adv. always, ii. 12, 15 ; viii. 48, 14 ; -ha, id., i. 160, 5 ; for ever, ii. 85, 14.
- viśvāhā, adv. always, i. 160, 8 [viśvā hā all days].
- viśve devās, m. pl. the all-gods, vii. 49, 4 ; viii. 48, 1.
- viś work, III. viśeṣti : pf. vivēṣa, ii. 85, 18.
- viśita, pp. unfastened, v. 83, 7, 8 [vi + si bind].
- viśu-na, a. varied in form, viii. 29, 1.
- viśuci, a. f. turned in various directions, ii. 38, 2 [f. of viśv-añño].
- viśṭhā ḥōe (?) , x. 168, 2.
- Vīś-nu, m. a solar deity, i. 85, 7 ; 154, 1, 2, 3, 5 ; x. 15, 8 [viś be active].
- viśv-añño, a. turned in all directions, x. 90, 4.
- viś-sārga, m. release, vii. 108, 9 [vi + sṛj let go].
- viś-sārjana, n. creation, x. 129, 6 [vi + sṛj let go].
- viś-satī, f. creation, x. 129, 6, 7 [vi + sṛj let go].
- viś-srāsa, ab. inf. from breaking, viii. 48, 5 [vi + srāsa fall].
- viś-hāyas, a. mighty, viii. 48, 11.
- viś guide, II. vēti, i. 85, 9.
- tipa, come to (acc.), v. 11, 4.
- viś-rā, m. hero, i. 85, 1 ; ii. 83, 1 ; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- viś-vat-tama, spv. a. most abounding in heroes, i. 1, 8.
- viś-vant, a. possessed of heroes, iv. 50, 6.
- viridh, f. plant, ii. 85, 8 [viś asunder + rūdh grow].
- vir-yā, n. heroic deed, i. 154, 1, 2 ; heroism, iv. 50, 7 [virā hero].
1. vṛt cover, V. vṛnōti, vṛnute.
2. vṛt int. ipf. vṛt-varīvar contain, x. 129, 1. vi- unclose, rt. ap. avran, iv. 51, 2.
2. vṛt choose, IX. Ā. vṛṇite, ii. 83, 18 ; v. 11, 4 ; x. 127, 8.
- vṛk-a, m. wolf, x. 127, 6 [Gk. λύκος, Lat. lupus-s, Lith. vilko-s, Eng. wolf].
- vṛk-f, f. she-wolf, x. 127, 6.
- vṛktā-barhis, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
- vṛk-sá, m. tree, v. 83, 2 ; x. 127, 4 ; 135, 1 [vṛk simpler form of vraśe cut, fell].
- vṛj twist, VII. vṛnākti, vṛnktē.
- pāri-pass by, ii. 83, 14.
- vṛj-āna, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
- vṛnānē, pr. pt. Ā. choosing, v. 11, 4 [vṛt choose].
- vṛt turn, I. Ā. vārtate roll, x. 84, 9 ; cs. vartāya turn, i. 85, 9.
- ā, cs. whirr hilfer, vii. 71, 3.
- nīs-, cs. roll out, x. 135, 5.
- prā, cs. set rolling, x. 135, 4.
- ānu prā roll forth after,, x. 135, 4.
- sām- be evolved, x. 90, 14.
- ādhi sām- come upon, x. 129, 4.
- Vṛ-trā, m. name of a demon, i. 85, 9 ; n. fœ (pl.), viii. 29, 4 [encompasser : vt cover].
- vṛ-tvā, gd., having covered, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7 ; ii. 85, 11 ; cause to prosper, iv. 50, 11 ; increase, pf. vāvṛdhūr, x. 14, 8 ; cs. vārdhāya strengthen, v. 11, 8, 5.
- vṛdh-ē, dat. inf. to increase, i. 85, 1.
- vṛṣ rain, I. vāṛṣa rain : is so. āvāris, v. 88, 10.
- abhi- rain upon, so. vii. 108, 3.
- vṛṣan-vasu, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. bull, i. 85, 7, 12 ; 154, 8, 6 ; ii. 83, 18 ; 85, 18 ; iv. 50, 6 ; v. 83, 6 (with śāva - stallion) ; vii. 61, 5 ; 71, 6 ; stallion, vii. 71, 8 [Av. arəšan, Gk. ἄρσην].
- vṛṣa-bhā, m. bull, i. 160, 8 ; ii. 12, 12 ; 83, 4, 6-8, 15 ; v. 83, 1 ; vii. 49, 1.
- vṛṣa-lē, m. beggar, x. 84, 11 [little man].
- vṛṣa-vrāta, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ṭi, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣṇyāvant, a. mighty, v. 83, 2 [vṛṣṇya manly strength, from vṛṣan bull].

- véd-ana, n. possession, x. 84, 4 [vid *find, acquire*].
- vedh-ás, m. disposer, iii. 59, 4 [vidh *worsh(p, be gracious)*].
- ven long, I. P. vénati.
- śnu- seek the friendship of, x. 185, 1.
- volhg, n. vehicle, vii. 71, 4 [vah draw + tr.; Av. vātar 'draught animal' Lat. *vector*].
- vái, pol., ii. 88, 9, 10 [180].
- Vairúpa, m. son of Virúpa, x. 14, 5.
- Vaivasvatá, m. son of Viśavat, x. 14, 1.
- váisyá, m. man of the third caste, x. 90, 12 [*belonging to the settlement = víś*].
- vaisvánara, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvá-nara].
- vy-ákta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [ví + aśj *adorn*].
- vya extend, III. P. vivyakti.
- sám- roll up, ipf. ávivyak, vii. 68, 1.
- vyath waver, I. vyátha, vi. 54, 8.
- vyátha-mána, pr. pt. Á. quaking, ii. 12, 2.
- vyuṣti, f. daybreak, vii. 71, 8 [ví + vas *shine*].
- vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1, 7 [ví + oman of doubtful etymology].
- vraj-á, m. pen, fold, iv. 51, 2 [vr̥j *enclose*].
- vra-tá, n. will, ordinance, iii. 59, 2, 8; v. 88, 5; viii. 48, 9; service, vi. 54, 9 [vr̥j *choose*].
- vrate-cárin, a. practising a vow, vii. 108, 1 [cár-in, from car go, practise].
- vráta, m. troop, host, x. 84, 8, 12.
- śáms praise, I. śámsa, vii. 61, 4 [Lat. *consoe*].
- śáms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
- śatá, n. hundred, ii. 88, 2; vii. 108, 10 [Gk. ἑκάρον, Lat. centum, Go. hund].
- śám-tama, spv. a. most beneficent, ii. 88, 2, 18; x. 15, 4 [śám, n. healing].
- śaphá-vant, a. having hairs, v. 88, 5.
- śabála, a. brindled, x. 14, 10.
- śám, n. healing, ii. 88, 18; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8^a.
- śámbara, m. name of a demon, ii. 12, 11.
- śay-ána, pr. pt. Á. lying, ii. 12, 11; vii. 108, 2 [śi kse].
- śaréd, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
- śár-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
- śárdh-ant, pr. pt. arrogant, ii. 12, 10 [śárdh be defiant].
- śár-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. axitma-s 'helmet'; OG. helm 'helmet'].
- śáv-as, n. power, v. 11, 5 [śú swell].
- śáśampána, pf. pt. Á. Having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
- śáśay-ána, pf. pt. Á. lying, vii. 108, 1 [śi lie].
- śáśa-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for sá + ávant, orig. pt. of śú swell, Gk. ἀ-μαρτ-].
- śákti, m. teacher, vii. 108, 5 [śak be able].
- śás order, II. śásti, śáste.
- śánu- instruct, vi. 54, 1.
- abhi- guide to (acc.), vi. 54, 2.
- śík-vañ flame (?), ii. 85, 4.
- śíka be helpful, pay obeisance, I. śíksa, iii. 59, 2 [ds. of śak be able].
- śíksa-mána (pr. pt. Á.), m. learner, vii. 108, 5.
- śíti-pád, a. (Bv.) white-footed, i. 85, 5.
- śíthrá, a. loose; n. freedom, vii. 71, 5 [Gk. καθαρός-s 'free, pure'].
- śívá, a. kind, x. 84, 2.
- śíu, m. child, ii. 88, 18 [śū swell, op. Gk. κύειν].
- śíriy-ána, pf. pt. Á. abiding, v. 11, 6 [śri resort].
- śí-ta, a. cold, x. 84, 9 [old pp. of śyá coagulate].
- śíre-áñ, n. head, x. 90, 14 [śir(a)s head + an; op. Gk. κέρα-η 'head'].
- śír-ré, a. shining, i. 160, 8; bright, ii. 88, 2; iv. 51, 9; clear, ii. 85, 4 [śus be bright, Av. suca-ra 'flashing'].
- śíci-á, a. bright, i. 160, 1; bright, ii. 85, 8; iv. 51, 2, 9; v. 11, 1, 8; viii. 29, 5; clear, vii. 49, x. 8; pure, ii. 88, 18; 88, 8^a [śuo shine].
- śubh, f. brilliance; - shining path (cog. acc.), iv. 51, 6.
- śubh-áya, Á. adorn oneself, i. 85, 8.
- śubh-ré, a. bright, i. 85, 8; 88, 8; iv. 51, 6 [śubh adorn].
- śumbh, adorn, I. Á. śumbhate.
- pré- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 108, 2 [for suṣ-ka, Av. huš-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 18; impulsion, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].

śūṣ-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἄκυρος 'in-valid'].

śūṣrā, m. man of the servile caste, x. 90, 12.

śūṣuj-āna, pf. pt. A. trembling (?), x. 34, 6.

śūṣ-ā, a. inspiring, i. 154, 8 [śvas breathe].

śrav-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrādha-yá, f. arrogance, ii. 12, 10 [śrādha be arrogant].

śṝ crush, IX. śrānti.

sám- be crushed: pa. ao. śāri, vi. 54, 7.

ścūt drip, I. ścōta, iv. 50, 8.

śyā-vá, a. dusky, i. 85, 5 [OSL. si-vá 'grey'].

śyena, m. eagle, vii. 68, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believes in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδίη 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέψεις 'fame', OSL. slovo 'word'].

śravas-yú, a. fame-seeking, i. 85, 8.

śrī-tá, pp. reaching to (lo.), v. 11, 8.

śrī, f. glory, i. 85, 2; iv. 88, 8; x. 127, 1.

śru, V. śrānti, hear, ii. 88, 4; x. 15, 5; pl. 8. śravire = ps., x. 168, 4.

śru-tá, pp. heard; famous, ii. 88, 11 [śru hear, Gk. κλύω-τός 'famous', Lat. in-clu-fu-s 'famous'].

śrē-śtha, spv. a. best, ii. 88, 8.

śrō-tra, n. sar., x. 90, 14 [śru hear].

śrāus-tí, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].

śva-gñ-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].

śva-śrū, f. mother-in-law, x. 84, 8 [OSL. svekry, svekrū].

śvity-śño, a. whitish, ii. 88, 8 [śviti (akin to śvetá, Go. hweits, Eng. white) + affic.].

śás, nm. six, x. 14, 16 [Av. xzvád, Gk. ἕξ, Lat. sex, OI. ss, Go. sahs, Eng. six].

śá, dem. prn. N. a. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 8; ii. 12. 1-14; iii. 88,

18^o; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5^o. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 84, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. ha, Gk. ἡ, Go. sa].

śam-yánt, pr. pt. going together, ii. 12, 8 [sám+i go].

śam-rarāṇa, pf. pt. Ā. sharing gifts, x. 15, 8 [sám+rā give].

śam-vatsaré, m. year, vii. 108, 1. 7. 9.

śam-vid-ānā, pr. pt. Ā. uniting, with (inst.), viii. 48, 18; x. 14, 4 [vid vind].

śam-vij, a. conquering, ii. 12, 8.

śakh-i, m. friend, ii. 85, 12; vii. 86, 4; viii. 48, 4^o. 10; x. 84, 2. 5; 168, 8.

śakh-yá, n. friendship, viii. 48, 2.

śam-gámana, m. assembler, x. 14, 1.

śam accompany, I. Ā. sécate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑπειν, Lat. sequitur, Lith. sekū].

śac-ā, adv. prp. with (lo.), iv. 50, 11 [sac accompany].

śajan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

śa-jóas, a. acting in harmony with (inst.), viii. 48, 15 [jóas, n. pleasure].

śat, n. the existent, x. 129, 1 [pr. pt. of as].

śat-pati, m. true (?) lord, ii. 88, 12.

śat-yá, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

śaty-dharma, a. (Bv.) whose ordinances are true, x. 34, 8.

śatyānrté, n. Dv. cd. truth and falsehood, vii. 49, 8 [satyá + ánṛta].

śad sit down, I. P. śidati, i. 85, 7; sit down on (acc.). a ao. śadata, x. 15, 11 [Lat. sidō].

ś- seat oneself on (acc.), i. 85, 6; occupy, pf. śasidá, viii. 29, 2.

śi- sit down, pf. (ni)sedur, iv. 50, 8; inj. śidat, v. 11, 2; settle: pf. s. 2. sasáttha, viii. 48, 9.

śad-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. θέση].

śadas-sadas, acc. itv. cd. on each seat, x. 15, 11.

śá-dá, adv. always, vii. 61, 7; 68, 6; 71, 6; 86, 8.

śa-dffs, a. f.-l. alike, iv. 51, 6 [having a similar appearance].

śa-dyás, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

- sadha-māda, m. *joint feast*, x. 14, 10 [co-revory; sadhā = sahā *together*].
- sadha-stha, n. *gathering place*, i. 154, 1, 8.
- san gain, VIII. P. sanoti, vi. 54, 5.
- sānāya, a. *old*, iv. 51, 4 [from sāna; Gk. ἕρως, OI. sen, Lith. sēnas 'old'].
- sānt, pr. pt. *being*, x. 84, 9 [as be; Lat. *(prae)-sent-*].
- samp-dīś, f. *sight*, ii. 88, 1.
- sapti, nm. *seven*, i. 85, 8; ii. 12, 3, 12; x. 90, 15^a [Gk. ἑπτά, Lat. septem, Eng. *seven*].
- saptā-raśmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
- saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āśyā, n. *mouth*].
- sāp-ti, m. *racer*, i. 85, 1, 6.
- sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by prāthas, n. *fame*].
- sa-bādha, a. *sealous*, vii. 61, 6 [bādhā, m. *stress*].
- sabhbhā, f. *assembly hall*, x. 34, 6 [OG. sippa 'kinship', AS. sib].
- samā, a. *level*, v. 88, 7 [Av. hama 'equal', Gk. δημός, Eng. *same*, cp. Lat. simili-s].
- sam-ād, f. *battle*, ii. 12, 8.
- sām-ana, n. *festival*, x. 168, 2 [coming together].
- sāmanā, adv. *in the same way*, iv. 51, 8^a [inst., with shift of accent, from sāmana *being together*].
- sāmānā, a. f. I. *same*, ii. 12, 8; iv. 51, 9; vii. 86, 8; *uniform*, vii. 63, 2; *common*, ii. 85, 8; vii. 68, 8; 108, 6.
- sāmānā-tas, adv. *from the same place*, iv. 51, 8.
- sam-īdh, f. *faggot*, x. 90, 15 [sām + īdh *kindle*].
- sāmudrā-jyestha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sāmudrā, m. *collection of waters* + jyestha, spv. *chief*].
- sāmudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [r̥̥tha, m. *goal*].
- sam-fdh, f. *unison*, vii. 108, 5 [sām + r̥̥dh *thrice*].
- sām-pṛkta, pp. *mixed with* (inst.), x. 84, 7 [pro mix].
- sām-pṛcchas, ab. inf. *from mingling with*, ii. 85, 6 [pro mix].
- sām-bhr̥ta, pp. *collected*, x. 90, 8 [bhr̥ta *bear*].
- sām-rāj, m. *sovereign king*, viii. 29, 9.
- sa-yūj, a. *united with* (inst.), x. 168, 2.
- sa-rātham, adv. (cog. aec.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.
- sār-as, n. *lake*, vii. 108, 7 [sr̥ run].
- saras-ī, f. *lake*, vii. 108, 2.
- sārg-a, m. *herd*, iv. 51, 8 [sr̥ let loose].
- sārt-ave, dat. inf. *to flow*, ii. 12, 12 [sr̥ flow].
- sārp creep, I. P. sārpati.
- vī- slink off, x. 14, 9.
- sārpīr-āśuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sārpīs (from sr̥ run = melt) + āśuti *brew* from su press].
- sārva, a. all, vii. 108, 5; x. 14, 16; 90, 2; 129, 8 [Gk. ὅλος = ὅλος, Lat. salvu-s 'whole'].
- sārvā-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
- sārva-hūt, a. (Tp.) *completely offering*, x. 90, 8, 9 [hu-t: hu sacrifice + determinative t].
- sālilā, n. *water*, x. 129, 8; *sea*, vii. 49, 1 [sal = sr̥ flow].
- Sāv-i-īf, m. a solar god, i. 35, 1-6, 8-10; vii. 63, 8; x. 84, 8, 13 [*Stimulator* from su stimulatō].
- sās sleep, II. P. sāsti, iv. 51, 3.
- sās-ānt, pr. pt. *sleeping*, iv. 51, 5.
- sās overcome, I. sāha, x. 34, 9 [Gk. ἔχει, ao. ἔσ(ε)χον].
- sān-as, n. *might*, iv. 50, 1; v. 11, 6^a [sās overcome].
- sā-hāsra, nm. *a thousand*, x. 15, 10 [Gk. χίλιοι, Lesbian χέλλαι from χέρλοι].
- sāhāra-rāḍ, a. (Bv.) *thousand-footed*, x. 90, 1 [pad foot].
- sāhāra-sbhṛti, a. (Bv.) *thousand-edged*, i. 85, 9 [bhṛṣ-ī from bhṛṣ = hr̥ stuck up].
- sāhāra-sīrṣan, a. *thousand-headed*, x. 84, 14.
- sāhasra-sāvā, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing* from su press].
- sāhasrākṣ, a. (Bv.) *thousand-eyed*, x. 90, 1 [aksé eye = उक्षी].
- sā-hūti, f. *joint praise*, ii. 88, 4 [hūti invocation from hū call].
- sā bind, VI. sāyati.
- sā discharge, i. 85, 5.
- sā dem. prn. N. a. f. *that*, iv. 50, 11; viii. 86, 6; as such - so, x. 127, 4.
- sād-ana, n. *seat*, x. 185, 7 [sad sit].

- sādhārana, a. *belonging jointly, common, vii. 63, 1 [sa-ādhāraṇa having the same support].*
- sādh-ū, a. *good, x. 14, 10.*
- sādhu-yā, adv. *straightway, v. 11, 4.*
- Sādh-yā, m. pl. *a group of divine beings, x. 90, 7, 16.*
- sān-as-i, a. *bringing gain, iii. 59, 6 [san gain].*
- sān-u, n. m. *back, ii. 85, 12.*
- sā-man, n. *chant, viii. 29, 10 ; x. 90, 9 ; 185, 4.*
- sāya-ka, n. *arrow, ii. 83, 10 [suitable for hurling : si kūri].*
- sārameyā, m. *son of Saramā, x. 14, 10.*
- sāśānāśānā, n. (Dv.) *eating and non-eating things, x. 90, 4 [sa-āsana + anaśāna].*
- sāmhā, m. *lion, v. 83, 3.*
- sic pour, VI. sīfīcā, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].
- ni-pour down, v. 83, 8.
- siddh̄ reyel, I. P. sēdhāti.
- āpa-chase away, i. 35, 10.
- sindh̄-u, m. *river, i. 85, 8 ; ii. 12, 8. 12 ; Indus, v. 11, 5 [Av. hind-u-s].*
- sīvid-ānā, pp. pf. A. *sweating, vii. 103, 8 [svid perspire : Eng. sweat].*
- sim, enc. prn. pcl. him &c., i. 160, 2.
- su press, V. sunotī, sunutē, V. 14, 18 [Av. *hw*].
- sū, adv. *well, ii. 85, 2 ; v. 83, 7 ; vii. 86, 8 [Av. *hu-*, OI. *su-*].*
- sū-kṛta, pp. well-mads, i. 85, 11 ; 85, 9 ; *well prepared, x. 1b, 18 ; 34, 11.*
- su-krātu, a. (Bv.) *very wise, v. 11, 2 ; vii. 61, 2 [krātu wisdom].*
- sukratū-yāk, f. *insight, i. 160, 4.*
- su-kestrā, a. (Bv.) *wielding fair sway, iii. 59, 4.*
- su-krāti, f. *safe dwelling, ii. 85, 15.*
- su-gātī, a. *easy to traverse, i. 85, 11 ; vii. 68, 6.*
- su-jānman, a. (Bv.) *producing fair creations, i. 160, 1.*
- su-tā, pp. pressed, viii. 48, 7 ; x. 15, 8.
- sū-tastā, pp. well-fashioned, ii. 85, 2 [*takṣa* fashion].
- sutē-soma, (Bv.) m. *Soma-presser, ii. 12, 6.*
- su-tāra, a. *easy to pass, x. 127, 6.*
- su-dāpāas, a. (Bv.) *wondrous, i. 85, 1 [dāpāas wonder].*
- su-dākṣa, a. (Bv.) *most skilful, v. 11, 1.*
- su-dānu, a. *bountiful, i. 85, 10 ; vii. 61, 8.*
- su-dúgha, a. (Bv.) *yielding good milk, ii. 85, 7 [dúgha milking : dugh = duh].*
- sū-dhīta, pp. well-established, iv. 50, 8 [dhīta, pp. of dhā put].
- su-dhīts-tama, spv. a. *very proud, L 160, 2.*
- su-nithā, a. (Bv.) *giving good guidance, i. 85, 7, 10.*
- sunv-ānt, pr. pt. *pressing Soma, ii. 12, 14. 15 ; vi. 54, 6 [su press].*
- su-pátha, n. *fair path, vii. 68, 6.*
- su-parṇā, a. (Bv.) *having beautiful wings ; m. bird, i. 85, 7.*
- su-palāsā, a. *fair-leaved, x. 135, 1.*
- su-péas, a. (Bv.) *well-adorned, ii. 85, 1 [péas, n. ornament].*
- su-praketā, a. *conspicuous, iv. 50, 2 [praketā, m. token].*
- su-prajā, a. (Bv.) *having good offspring, iv. 50, 6 [prajā].*
- su-prátika, a. (Bv.) *lovely, vii. 61, 1 [having a fair countenance : prátika, n.].*
- su-pranīti, a. (Bv.) *giving good guidance, x. 15, 11.*
- su-prapānā, a. (Bv.) *giving good drink ; n. good drinking place, v. 83, 8.*
- su-bhāga, a. *having a good share, opulent ; genial, vii. 63, 1.*
- su-bhū, a. *excellent, II. 85, 7 [sū well + bhū being].*
- su-bhṛta, pp. well-cherished, iv. 50, 7.
- sū-makha, m. *great warrior, i. 85, 4.*
- su-mati, f. *good-will, iii. 59, 8. 4 ; iv. 50, 11 ; viii. 48, 12 ; x. 14, 6.*
- su-mānas, a. (Bv.) *cheerful, vii. 86, 2 [Av. hu-manah- 'well-disposed' ; cp. second part of sv-avṛis].*
- su-mflika, a. (Bv.) *very gracious, i. 85, 10 [mrīlīka, n. mercy].*
- su-medhās, a. (Bv.) *having a good understanding, wise, viii. 48, 1.*
- su-mnā, n. *good-will, ii. 88, 1. 6.*
- sumnā-yā, a. *kindly, vii. 71, 8.*
- su-rabhi, a. *fragrant, x. 15, 12.*
- sūra, f. *liquor, vii. 86, 6 [Av. *hura*].*
- su-rētas, a. (Bv.) *abounding in seed, 160, 8.*
- su-vārcas, a. (Bv.) *full of vigour, x. 14, 8.*
- su-vāc, a. (Bv.) *eloquent, vii. 103, 5.*
- su-vitā, n. *welfare, v. 11, 1 [su well + itā, pp. of i go : opposite of dur-itā].*

- su-vidátra, a. *bountiful*, x. 14, 10 ; 15, 8, 9.
 su-víra, a. (Bv.) *having good champions = strong sons*, i. 85, 12 ; ii. 12, 15 ; 88, 15 ; 85, 15 ; viii. 48, 14.
 su-vírya, n. *host of good champions*, iv. 51, 10.
 su-víkti, f. *song of praise*, ii. 85, 15 ; vii. 71, 6 [sú + rk-ti from arc *praise*, ep. ro].
 su-víjána, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-vípra, a. (Bv.) *fair-lipped*, ii. 12, 6 ; 83, 5.
 su-víśva, a. *most propitious*, iii. 59, 4, 5 ; viii. 48, 4.
 su-sakhi, m. *good friend*, viii. 48, 9 [sákhi *friend*].
 su-stuti, f. *eulogy*, ii. 88, 8 [stutí *praise*].
 su-stúbh, a. *well-praising*, iv. 50, 5 [stuhb *praise*].
 su-héva, n. (Bv.) *easy to invoke*, ii. 88, 5 [*háva invocation*].
 sú, adv. *well*, v. 88, 10 [= sú *well*].
 sú-nára, a. *bountiful*, viii. 29, 1 [Av. *humara*].
 sú-nú, m. *son*, i. 1, 9 ; 85, 1 ; viii. 48, 4 [Av. *hunu*. OG. *sunu*, Lith. *sūnù*, Eng. *son*].
 súpáyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sú + upáyana].
 súr-a, m. *sun*, vii. 68, 5 [svár *light*].
 súrí, m. *patron*, ii. 85, 6.
 súr-ya, m. *sun*, i. 85, 7, 9 ; 160, 1 ; ii. 12, 7 ; 83, 1 ; vii. 61, 1 ; 68, 1, 2, 4. viii. 29, 10 ; x. 14, 12 ; 90, 18 [svár *light*].
 sr̥ *flow*, III. sásarti.
 úpa prá- *stretch forth to*, int. 8. s. sarar-e, ii. 85, 5.
 sr̥j *emit*, VI. sr̥játi [Av. hər̥zaiti].
 áva- *discharge downward*, ii. 12, 12 ; cast off, vii. 86, 5.
 úpa- *send forth to* (acc.), ii. 85, 1.
 úrp-ré, a. *extensive*, iv. 50, 2 [úrp *creep*].
 sé-nă, f. *missile*, ii. 88, 11 [sí *discharge*].
 sená-nf, m. *leader of an army, general*, x. 84, 12.
 só-ma, m. *juice of the Soma plant*, i. 85, 10 ; ii. 12, 14 ; iv. 50, 10 ; vii. 49, 4 viii. 48, 8, 4¹, 7-15 ; x. 14, 13 ; 84, 1 *Soma sacrifice*, vii. 108, 7 [su *press* : Av. *haoma*].
 soma-pá, m. *Soma drinker*, ii. 12, 18.
 soma-pithá, m. *Soma draught*, x. 15, 8 [pithá from pā *drink*].
 som-in, a. *soma-pressing*, vii. 108, 8.
 som-yá, a. *Soma-loving*, x. 14, 6 ; 15, 1, 5, 8.
 saumanas-é, n. *good graces*, iii. 59, 4 ; x. 14, 6 [su-mánas].
 skand leap, I. P. skándati, int. inj. kániškan, vii. 108, 4.
 skabháya, den. prop, establish, i. 154, 1 [from skabh, IX. skabhnáti].
 skámbh-ana, n. prop, support, i. 160, 4.
 stan thunder, II. P. ; cs. stanáyatí, id., v. 88, 7, 8 [Gk. ἄριν 'lament'].
 stan-átha, m. *thunder*, v. 88, 8. stanáyatí, pr. pt. *thundering*, v. 88, 2 ; x. 163, 1.
 stanayi-tnú, m. *thunder*, v. 88, 6.
 stabh or stambh prop, support, IX. stabhnáti, ii. 12, 2.
 ví-prop asunder, pf. tastambha, iv. 50, 1 ; vii. 86, 1.
 stáv-ána, pr. pt. Á. — ps. *being praised*, ii. 88, 11 [stu *praise*].
 sthi-rá, a. *firm*, ii. 88, 9, 14 [sthā *stand*].
 stu *praise*, II. stáuti, ii. 88, 11 ; v. 88, 1. prá- *praise aloud*, i. 154, 2.
 stu-tá, pp. *praised*, ii. 88, 12.
 stuv-ánt, pr. pt. *praising*, iv. 51, 7 ; vi. 54, 6.
 ste-ná, m. *this*, x. 127, 6 [stā *be stealthy*].
 sto-tí, m. *praiser*, vi. 54, 9 ; vii. 86, 4 [stu *praise*].
 stó-ma, m. *song of praise*, ii. 88, 5 ; vii. 86, 8 ; x. 127, 8 [stu *praise*].
 stóma-taṣṭa, a. (Tp.) *fashioned into (being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 84, 11 [Av. strī].
 sthā stand, I. tistha ; pf. tasthur, I. 85, 5 ; rt. ao. s. 8. ásthāt, i. 85, 10 ; iv. 51, 1 ; pl. 8. ásthur, iv. 51, 2 [Av. hístai, Gk. ἴστημι, Lat. sisto].
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 ádhi- *ascend*, x. 185, 8 ; *stand upon*, I. 85, 6.
 ápá- *start off*, viii. 48, 11.
 abhi- *overcome*, iv. 50, 7.
 á- *mount*, i. 85, 4 ; *mount to* (acc.), i. 85, 7 ; *occupy*, ii. 85, 9.
 tíd- *arise*, v. 11, 8.
 úpa- *approach*, rt. ao. asthita, x. 127, 7.
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 sma, enc. pol. *just, indeed*, ii. 12, 5 [180].
 ayá, dem. prn. *that*, ii. 88, 7 [OP. *hya*, f. *hyd*; OG. f. *siu*].
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 syúma-*gabasti*, a. (Bv.) *draon with thongs*, vii. 71, 8 [*syú*-man band; Gk. *ὑπῆρχη* 'sinew'].
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 sráma, m. *disease*, viii. 48, 5.
 eru *flow*, I. *sráva*, vii. 49, 1 [Gk. *βέβαιος* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 85, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *δ-**s*, Lat. *sui-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
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 2. svá-dhá, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 85, 7; *bless*, i. 154, 4 [*svá own* and *dhá put*; cp. Gk. *ἴ-θω-τ* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4. 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [stú + *ápas* 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὕπνος*].
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 svá-ráj, m. *sovereign ruler*, x. 15, 14.
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 hár-i, m. *bay steed*, i. 85, 8 [Av. *sairi* 'yellowish'; Lat. *helvus*, Lith. *zelū*, OG. *gölo*].
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 hár-y-ásva, a. (Bv.) *draon by bay steeds*, viii. 48, 10.
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 havana-érút, a. (Tp.) *listening to invocations*, ii. 83, 15 [*hávana* (from hū call) + *érút* *t* *hearing* from *srú* *hear* with determinative t].
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 Osl. zima ‘winter’; Gk. θύεται ‘subject to bad storms’, ‘horrid’].
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